

The Indiana Jewish POST & OPINION

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HEROISM RECALLED — The heroic episode when 32 volunteers parachuted behind the Nazi lines to aid Jews' escape was recalled as Sorka Braverman accepts a plaque from Knesset Speaker Shevah Weiss at ceremonies marking the 50th anniversary of the exploit in which not all escaped alive. The Hungarian and British ambassadors as well as Foreign Minister Shimon Peres participated.



TESTING FOR AIDS — Dr. Shlomo Maayan, head of Hadassah-Hebrew University Hospital's AIDS Clinic is shown with Maya Skorochod, technician, discussing the test with a patient. With AIDS in Israel still in a pre-epidemic phase, the staff of the hospital's AIDS Clinic is doing all it can to keep it that way.

Ginsburg like all of us as intermarriage told

By JEAN HERSCHAFT

WASHINGTON — Ruth Bader Ginsburg had been a member of the American Jewish Congress but if the Baders are members of a congregation, it was not learned.

Like so many, if not most, American Jewish families, the Ginsburg one was touched also by intermarriage. Daughter Jane, now a professor of law at Columbia University, was married by a judge and a priest to George Sperta Jr. Their



President Clinton announces his selection of Rose Bader Ginsburg for Supreme Court Justice.

two children, Clara, 3, and Paul Berton, 7, have been baptized as Roman Catholics.

The new Supreme Court Justice had been awarded an honorary degree by HUC-JIR in 1988. She was a member of the International Association of Jewish Jurists.

When Judge Ginsburg heard the appeal in the Jonathan Pollard case, the hearing was held on Rosh Hashonah.

Letty Cottin Pogrebin expressed the view in USA today that Judge Ginsburg's Jewishness has been central to her identity.

Mission accomplished Group that led the battle for Ethiopian Jews quits

See editorial this issue

NEW YORK — The major American organization responsible for creating the atmosphere which led to the rescuing of the Ethiopian Jews, the American Association for Ethiopian Jews, has called it quits, stating that its goals had been accomplished. Graenum Berger, founding president, and Nathan Schapiro, current president, who led the AAEJ against the opposition of the leaders of the American Jewish community, may rest on their laurels knowing that the thousands of Ethiopian Jews now living in Israel owe their freedom to the fight they led against the organized American Jewish community and Israel which were reluctant, until the very last few years, to get involved.

The North American Conference on Ethiopian Jewry, which was organized by the Jewish community which resented the pressure from the AAEJ over the years to do something, is still in business, declaring that its mission was broader and it is "caring for the Jews in Ethiopia, rescuing them, helping their absorption and preserving their culture."

Broadmoor's golf course humming with good play

Broadmoor has been humming these past days as two more holes in ones were scored and Ralph Cole continued his good playing, shooting a round of 84, two strokes better than his age.

The two holes in one were by Sam Calderon on hole 15 and by Paul Skjodt on hole 8. Playing with Calderon were Lanie Cohen and son, Toby, while playing with Paul were Steve Bodner, Chip Koby and Larry Dorfman.

Also Larry Schuchman shot a 79, his best score ever.

Other good rounds were by Barb Nichloff with an

86, Richard Mendelsohn with a 76, Dr. Freddie Kelvin, 78, Arlene Perlman, 86, her best round ever, and Ann Levinson a 93.

Broadmoor golfers also made marks in competition with other teams. Steve Bodner, Paul Skjodt, Mason Goodman and Fred Simon won the Big Brothers of Indiana Golf Tournament at Hillcrest Country Club on June 7 and Barb Nichloff, Dale Friedlander, June Herman and Lois Eskenazi led Broadmoor to victory in the Interclub Competition.

Two shots that warrant reporting were those of Ted Sapper, a five-wood from

195 yards for an eagle three on the ninth hole, his second eagle in a month and his third in 20 years. The other good shot was by Milt Singer on the third hole from 150 yards out for an eagle 2.

In the Father/Child 18-hole handicap division Phil and Steve Pecar finished first with a 62, followed by Amos and Jason Rich with the same score, with Jack and Mike Alboher in third with 63, Ted and Paul Sapper in fourth with 64, Alan and John Levinsohn with the same score, Amos and Jeff Rich likewise and Buddy and Mike Robins in

seventh place.

In the 18-hole Callaway Division, Joe and Steve Roth were first with 149, Jack and Jon Klausner second with the same score and Roland and Mark Koplow third with 151.

In the 9-hole Callaway Division Bill and Jonathan Pope were first with a 37, Gene and Marianne Glick second with 38, Tom and Brian Grande third with 78, Freddie and David Kelvin fourth with 38 and Tim and Craig Luckens fifth with 38.

The first ever senior championships saw Ron Weprin winning with low gross of 81 in the 50 to 59 age group, while low net champions were Sandy Levinson and Leon Mordoh tied with 71s, Ted Sapper in third with 72 and Jerry Goldsmith fourth with 78.

In the 60-69 age division low gross went to Mark Perlman with 87 and low net champion was Bill Levy with a 68, followed by Charles Echt with 70 and Charles Redish with 74.

Moving up in the age bracket from 70 to 79 saw Earl Bradford as the low gross champion with 94, followed in low net by Jack Efromson with a 77, Art Cohen with 78, Sol Blich-

man 79, Herb Abrams 80 and Bob Netzorg 81.

In the 80 and over division Marv Lasky was low gross champion with 121 and Jules Carlin low net champion with the same score.

The team of June Herman, Ruth Baker, Jan Yosha and Bev Olson won the Ladies 18-hole Fairway Flight Tournament, finishing second was the team of Adele Domont, Phyllis Myers, Joan Atlas and Jane Freije with 136. In third were Joanne Messinger, Casey Siegrist, Therese O'Brien and Thais Martin with 128. In fourth were Wendy Cohen, Rhonda Hellish, Zoe Weiss and Jennifer Steele with 127, followed by Shelly Shane, Cici Poorman, Barb Nichloff and Nancy Cannon in sixth place with the same score. In seventh place were Audrey Larman, Irma Jean Tucker, Ann Larman and Marion Snyder with 125 and in eighth place Marsha Frisch, Margie Bluestein, Donna Nelson and Patsy Stewart with 124.

In the Club Horse Race Jeff Safran and Paul Sapper finished first, with Tom Herman and Bruce Jacobson second and Tim Luekens and David Wiener in third.

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Parting party planned for Rabbi Shechter

Congregation B'nai Torah will hold a farewell dinner at 7 p.m., Wednesday, July 7, to honor and thank Rabbi Reuben Shechter and his family.

Shechter came to the congregation five years ago in August. His background in

cluded, besides his past rabbinic work, a hitch of active duty in the Israel Defense Forces.

The congregation urges anyone wishing to attend the dinner to make reservations by Wednesday, June 30, with the B'nai Torah office, at 253-5253, at 47 for adults and children of 12 or older and \$4 for younger children.

OBITUARIES

Memorial services for Maurice Block

Rabbi Jon Stein conducted memorial services for Maurice Block Jr. at Aaron Ruben-Nelson Meridian Hills Mortuary last Friday. He was 83 years old and died in Tucson, Ariz.

He held memberships in the Indianapolis Hebrew Congregation and Broadmoor.

His business life was with Block's Department Store, serving as president of the Blocks chain for its last 10 years before it was sold to Lazarus.

Survivors include his wife, Amanda; a son, William Block; a daughter, Susan Potterat; a stepson, Joseph Wolf; a sister, Marian Oppenheimer and five grandchildren.



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District 1 B'nai B'rith meeting here

The Indianapolis Jewish community will be host to the 141st annual B'nai B'rith District Two Convention beginning this Saturday.

The three-day convention, which runs through Tuesday noon, will be held at the Embassy Suites Hotel.

Norm Lederman, a Board of Governors member, is the local chairman. David Blumenthal of St. Louis is the District Chairman.

The opening night keynote address will be delivered by Dr. Sidney Clearfield, recently appointed executive vice president of B'nai B'rith International.

Before becoming executive vice president, Dr. Clearfield, 51, served as the international director of the B'nai B'rith Youth Organization for more than 14 years. As director of the world's largest Jewish youth organization, he was responsible for all phases of B'nai B'rith Youth programming and administration throughout North America, Europe and Israel—as well as BBYO projects in the glasnost-era Soviet Union.

A native of Philadelphia, Clearfield received his B.A. from Temple University, his M.S.W. from the University of Pennsylvania, and his doctorate from Catholic University in our nation's capital. He and his wife Lois have two children and two grandchildren.

The convention will be filled with a variety of educational programs including leadership, membership and fundraising workshops.

A myriad of social activi-

ties will feature a presidential reception, a district awards program and a tribute luncheon for retiring District Two office administrator, Pat Betzing.

Accredited delegates will participate in business sessions where district officers and members of the Board of Governors will be elected and major decisions affecting the future of B'nai B'rith and District Two will be discussed.

Sunday night will be a fun-filled evening organized by the host, Indianapolis Lodge #58, and assisted by George M. Choban Lodge #2192. Original plans called for delegates and guests to be treated to Starlight Musical's production of "Grease," but because of Starlight's sudden closing a replacement program, incomplete at press time, will be offered.

The luncheon speaker on Sunday will be Richard M. Joel, International District of the B'nai B'rith Hillel Foundation. Joel has held this position since 1988, directing a vibrant and dynamic Jewish campus organization on more than 450 college campuses around the world.

An attorney, Joel came to Hillel after seven years as associate dean and professor of Law at the Benjamin N. Car-

dozo School of Law of Yeshiva University, where he taught legal ethics and appellate advocacy. He is a former assistant district attorney and deputy chief of the Appeals Bureau in the Bronx, New York. Joel is active in communal affairs in Silver Spring, MD where he lives with his wife and six children.

A special program celebrating the 150th anniversary of B'nai B'rith will be held and spouses will be taken on a shopping trip to Keystone at the Crossing on Monday.

Walter E. Klinger, Denver, retiring president of the District, will give his farewell address, and President-Elect Richard L. Friedman, Munster, will be sworn in as his successor. Richard Heideman Sr., vice president, B'nai B'rith International, Washington, D.C. will be the installing officer.

Among the 12-man Board of Directors during 1992-1993 were David E. Gilman and Lederman from Indianapolis, Paul R. Bloomberg, Munster, and David M. Miller from Dyer.

Registration and other convention information may be obtained by calling Norm Lederman, 253-1046 or Don Siegel at 846-0896 or 846-9685.



School built for Beth-El

SOUTH BEND — Religious school students of Temple Beth-El have a brand new education center in which to learn.

The Kurt and Tessye Simon education Center was dedicated May 15. The 16,000-square-foot building has 12 classrooms, a library, offices and pre-school classes on two levels. The 5,000-square-foot basement remained unfinished. A decision on how to use it is still to come, said Rabbi Morley Feinstein.

Pre-school areas were built scaled to the size of the children, from coat racks to bathrooms to windows.

The exterior of red brick and Indiana limestone matches the temple building. The new structure was needed, because classes that were serving about 100 students when the former education building was built had expanded to 180 students.

The Simons donated a sizable gift for the project in honor of their son, Robert,

Continued on next page

Your news is welcome

News items for The Post & Opinion should be typed, double spaced and received in our office no later than Friday for publication the following Wednesday. Provide as many names of those involved as possible and we'll be most happy to publish your news as fully as warranted. Photographs are welcome and there is no charge for publishing them. Your cooperation will be appreciated. Please send us the information as a news release, not just as invitations, etc.

Auschwitz twins are separated by death

TERRE HAUTE — Auschwitz survivor Eva Mozes Kor has lost her identical twin, Miriam Zeiger, who died in Israel of lung cancer earlier this month.

Kor was unable to fly to Israel in time for the funeral, but sent her brother-in-law a farewell message to be read there. It said, in part, "While the light of your CANDLE has burned out, your memory will shine forever."

The Hungarian-born twins in 1984 co-founded C.A.N.D.L.E.S., which stands for Children of Auschwitz Nazi Deadly Lab Experiment Survivors.

The were snatched from their family at age 10, in 1944, as one of 1,500 sets of twins taken to Auschwitz, Poland, where they underwent experiments in Dr. Josef

Mengele's laboratory.

Zeiger suffered from a bladder cancer that Kor believes may have stemmed from an injection she received in those experiments. Kor did not receive the same injection. She said Mengele's method was to inject one twin with a germ or chemical and, when that twin died, he would have the other killed for a comparative autopsy.

Kor said that, just as she and Zeiger strove to turn their horrible experience into a force for good, she now hopes to transmute her sister's death into something positive by starting a group in Miriam's memory called "Children Against Prejudice."

"Children Against Prejudice will be an organization similar to 4-H or the scouts,"

Continued on next page

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Park to commemorate Wallenberg

By GISELA WEISZ
TEL.: 255 5019
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The largest thriving Jewish population in Eastern Europe today is in Hungary. In other



Eastern European countries most Jewish communities were nearly annihilated by the Nazi terror, or assimilated by the half-century-long dictatorships, but in Hungary a vibrant and active Jewish community exists, numbering nearly 100,000 souls.

Of 6 million Jews murdered during the Holocaust, 600,000 people were from Hungary. Some who left the country before those bleak years and some like me who, by luck or God's grace, re-

mained alive following the intended genocide, are the survivors.

Helen and Emanuel Schwartz, like many other emigrants in the early 20s, sought their fortune in America. They left their hometown behind, so they avoided the devastation in Europe. The family settled in the Bronx, where Manny tried to follow his avocation, acting. When that brought no bread to their table, he turned to tailoring.

In 1925 their son Bernie was born. Bernie fulfilled his father's dream. He became world famous with the show business name of Tony Curtis. Honoring his Hungarian roots and in reverence to his beloved father, Tony Curtis with a handful of other Jewish immigrants established an organization. To cherish the memories of Hungarian martyrs and to further the welfare of a large Jewish community of Hungary, the fund-raising institution is named the "Emanuel Foundation for

Hungarian Culture."

On June 2, I was a guest in New York's Grand Hyatt Hotel at the Gala Benefit Dinner for this organization. Nearly 400 people milled in the softly lit great room nibbling on cleverly created kosher hors d'oeuvres, offered by an army of white gloved waiters.

Conversation among guests easily flowed from Hungarian to English to Yiddish and back. Following the cocktail hour, elegantly dressed women and tuxedoed men strolled into the glittering ballroom to the tune of a quartet playing familiar Hungarian and Jewish melodies.

The \$500 dollar-a-plate dinner entertained friends, descendants of the once great Hungarian Jewish community and interested members of New York society. Among the honored guests at the head table sat Assemblyman Alan Hevesi, the grandson of the great Hungarian Rabbi Hevesi, writer of prayer books.

Assemblyman Hevesi brought greetings from Gov. Mario Cuomo. Committee members Edgar M. Bronfman, Professor Edward Teller and ambassador Ronald Lauder sent their greetings and good wishes to the Emanuel Foundation's efforts.

Fred Lebov, marathon runner and winner was one of the honorees; So was Maria Wismur Kaslow, a Jewish woman who worked underground directly with Raoul Wallenberg, saving many Jews from certain death in 1944. Irv "Mr. G." Gikofsky, familiar to most New Yorkers as a TV weatherman, was also honored and so was a Christian woman from Budapest, who has hidden many Jews from the Nazis in her own home, Lily Reitzer.

The menu was outstanding. Warm pasta appetizer in tomato sauce and vegetables was followed by tossed radicchio and endive salad. The main course was roast beef with new potatoes and green beans, mixed with mushrooms, complemented with freshly baked rolls, white and rosé wine. At the end of the main course, the doors to the neighboring room opened and a picture-perfect sweets table became visible with all

the imaginable splendor of New York's sweet delicacies. I was seated at the table with Kelly Curtis and her husband; Commercial counsellor from Hungarian Embassy and his wife Dr. Tibor Nemes and Monica: the world famous Cantor Joseph Maltovanni and his wife, Beatrice, herself a well-known painter; and Magda and Erwin Herling, international industrialists and American OVC owners.

Andor Weiss, executive vice president of the organization, greeted everyone and ushered Kelly Curtis to the microphone at the dais. The daughter of honorary chairman Tony Curtis brought the following greetings from her father:

"As the years go by our job at the Emanuel foundation becomes so much more important. Unfortunately as the post-war generation ages, much of our youth has only a

vague awareness of the Holocaust and its timeless significance. The Emanuel Foundation is trying to insure that the second generation of survivors will not only know about the past but will be able to teach others what really happened during those terrible years."

Today, on the site of the Budapest ghetto where many Jewish lives were ended, a monument of granite and steel stands: the creation of the Emanuel Foundation — a huge silver upside-down menorah with thousands and thousands of silver leaves on its weeping willow branches, each leaf bearing the name of a perished member of the Hungarian community. Around this magnificent structure the Emanuel Foundation plans to create a park, to be named "Raoul Wallenberg Memorial Park."

Beth El

Continued from prev. page who died in 1990.

Feinstein joined Naida Cohn in writing a dedication service. The rabbi gave the dedication address and several congregants were readers

for the service. Julie A. Silver wrote a song and other music for the service.

Rabbi Emeritus Albert M. Shulman gave the benediction.

Eva Kor

Continued from prev. page she said. "We will teach children why prejudice is hurtful, why we do it and encourage them to take a stand against those who are prejudiced."

She said she plans to ask

educators at Indiana State University to evaluate her idea.

Kor said what she will miss most about her sister is being able to pick up the phone and talk to her at any time.

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NORM WEISMAN

FLASH! Chuckles. It seems as if the Congress and senators await the president's wishes — so they can vote against them... AND... The big prob-



lem facing the Senate is about higher taxes for the rich. Would that include the rich congressmen? According to the TV and newspapers, there are a lot of poor congressmen... AND... What we want is a politician who isn't too radical nor yet too conservative. In short, a middle-of-the-road man. Then, Smithers is your man to nominate. He's been a bus driver for years... AND... Isn't it a coincidence that the last line of the eye doctor's chart, which we find so hard to read, is the same size print used in our insurance policies?... AND... It always bothers me, when I see an elected official take the oath of office and then wipe his fingerprints off the Bible.

FLASH! Congrats to Andy Rosenberg (Dr. Gabe/Fran) and Debbie Schachter (Dr. Steven/Fayne of Florida) who

became Mr. and Mrs. on Sunday, June 13. The lovely wedding was held at the Aventura Turnberry Jewish Center in Aventura, FL and our own Rabbi Jonathan Stein performed the ceremony. After a honeymoon in Vancouver, Andy will return to law school. Mazal Tov to the Rosenberg and Schachter families and our best to the happy couple.

FLASH! A too, too truism. Don't be a patient pedestrian, otherwise you will be a pedestrian patient.

FLASH! Now is the time to make plans to attend the Senior PGA GTE North Classic, Sept. 6-12 at Broadmoor. Golfing giants, including Arnold Palmer, Chi Chi Rodriguez, Raymond Floyd, etc., will compete. More later.

FLASH! Daffynitions. (Janitor)-One who would rather sleep than heat. (Frustrated hypochondriac)-One who is allergic to medicine. (Political Plum)-If not careful, can end up in a jam. (Argument)-If you win all your arguments, you'll end up with no friends. (Advertising)-Could be expensive, especially if your wife can read.

FLASH! Happy Birthday to Dorothy Spitzberg, who celebrated at a lovely dinner party at the Broadmoor on Saturday, May 29. Hosting this birthday bash for "mom"

was son, Dr. Dan/Marilyn and daughter, Eleanor, who came in from Florida. Several relatives came in from near and far and with other kin and friends were on hand to enjoy Dorothy's day. Many more happy birthdays, Dorothy.

FLASH! Norm's philosophy of the week. You don't get to choose how you're going to die, or when — you can only decide how you're going to live.

FLASH! Memories? The 1943 graduating class at Shortridge celebrated their 50th reunion during the weekend of June 11. On Friday, there was a women's luncheon at the Woodstock Country Club; Friday night, an informal gathering at the Winston Yacht Club, with music, dancing and refreshments; breakfast Saturday morning at Shortridge and a lovely dinner-dance Saturday evening at the Ritz Charles. Some of the class members enjoying the festivities and also seeing some old friends, were Shirlee (Binzer) Schuchman, Helga (Breisacher) Caresky, Mildred (Brenner) Perry, Harry Cooler, Genisia (Epstein) Grunburg of Boca Raton, FL, Byron Falender, Martha (Frisch) Glasz, Vera (Haas) Plotkin of Palm Harbor, FL, Robert Hollander, Helen (Kay) Lefkowitz, Stanley Koor of New York, Rosalie (Pollack) Glazer of Richmond, IN, Jacqueline (Slutsky) Berman of Scotsdale, AZ, Herbert Weissman of Munster, IN, Harry Morgan and Sidney Sakowitz.

FLASH! Jest for laffs. He said his son gave him something on Father's Day that he

had always wanted — the keys to his car... OR... "What is your son going to be when he passes his final exams?" "An old man."... OR... There is no one who can feel worse than the man who got sick on his day off... OR... Who wrote "Oh Say Can You See?" An eye doctor.... OR... They now have a pill that's half aspirin and half glue. It's for people who get splitting headaches... OR... A doctor, reading a resolution at a medical meeting, said, "All those in favor, stick out your tongue and say 'ah.'"

FLASH! Surprise. Surprise. And it was a lovely surprise birthday dinner-party for Doris Jane Stadler at the Broadmoor, Saturday evening, June 12. Family and friends were the guests of Doris' children, who hosted

the party. Many more wonderful birthdays, Doris.

FLASH! Birthday greetings to Charles Efroymsen, Don Siegel, Sports writer Henry R. Lowenkron, Jack Jaffe, Manny Ungar, Dr. Ron Kaseff, Manuel J. Leve, and Dr. Bernard Oppenheim... Happy anniversary to Don/Myra Fisher; Jeff/Leslie Gould; Judith/Stephen Sherman and Audrey/Edgar Goldwasser. You all enjoy

Continued on next page

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'Jerome Kern' sparkles, then sputters

By CHARLES EPSTEIN

The American Cabaret Theatre presentation of "Jerome Kern: The Original Broadway Genius" had made me an enthusiast for the show



by intermission, which is quite unusual for this re-

viewer.

Everything has improved at the Cabaret. The costuming was stunning. The set was impressive. The choreography was imaginative. And newcomers Wendy Jenkins, Brenda Williams, and Michael Andrews blended in well with the veterans of the Cabaret. Jerry Panatieri and Wendy Jenkins did a clever number, "How'd You Like To Spoon With Me?" Then Shannon Forsell and Kevin West gave a wonderful rendition of "They Didn't Believe Me." Brenda Williams and Michael An-

drews entertained with a cute version of that time-worn "Cleopatterer." Then the big guns came out for some spectacular vocal fireworks.

Shannon Forsell was on fire singing "Why?" Later Peggy Chambers poured on the magic and thrilled us with "Bill." It appeared as if Jerome Kern wrote that song especially for her. If only Helen Morgan (the originator of "Bill") could have seen what Peggy Chambers did. Obviously this performance would be extremely difficult to follow.

Robert Motz and Peggy Chambers followed with a soft "Why Do I Love You?" And then came another burst of fantastic talent. Brenda Williams impressed greatly with another song from the immortal "Showboat." Her "Can't Help Lovin' That Man" received applause during her performance. This was another superb interpretation.

The first act ended with Michael Andrews singing "Ole Man River." He has a powerful voice but is weak in his stage presence. This song was sung at such a slow pace it took forever to end. But what a first act. I wanted to see it again. This was certainly my kind of show.

What happened on stage after the first act is hard to

understand. The show ran out of gas. At the start of Act II Kevin West did admirably in a marathon of numbers, singing and dancing up a storm. But what followed was a turnaround of enormous proportions.


One slow song followed another. The slumbering pace continued to lull the audience. Trying to change the atmosphere created more disaster. "Smoke Gets In Your Eyes" was presented in a spoof parody of snobbery. This beautiful song was ruined. Then came an uninspired duet from Robert Motz and Shannon Forsell, "Make Believe." What followed was hard to believe. These same two performers did "You Are Love," the romantic, melodic climax of "Showboat." They did it as a comedy number, complete with slapstick and other inappropriate antics. What a culture shock. And what a mistake by whomever chose this interpretation.

This Jeckyll and Hyde evening was confirmed by audience comments on the way out. One suggested that the Acts be switched so that we could leave the Cabaret on a high note. Another ingenious suggestion was that the second act be left out entirely. Another "pleased patron"

was going to recommend to her friends that when they see "Jerome Kern" they leave after the first act.

The second act's faults were not with the performers. Peggy Chambers exhibited her versatility by revealing many different styles and rhythms. Robert Motz was in fine voice. Svelte Wendy Jenkins danced gracefully. But this presentation was hampered again by overproduction. At least three numbers were upstaged by having shadow dancing on the back wall. If I were a performer I would have been insulted that I "needed" such back up. The shadow dancing distracted from the performers and became the focal point, overshadowing what was happening on stage. It was highly distracting and unnecessary.

So how did I feel about the evening's entertainment? I have mixed feelings. The music of Jerome Kern is, of course, incomparable. What happened on the American Cabaret Theatre stage was absolutely magical during the first act. Perhaps since you are forewarned, the second act will not surprise you as to its sluggishness. But it was like seeing two different shows of tremendously unequal proportions.



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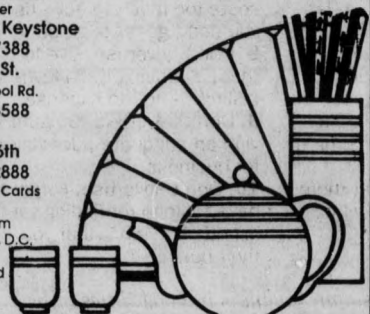
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Continued from prev. page
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AAEJ calls it quits

It seems a little late — years late in fact — but the Jewish Telegraphic Agency in its report this week on the dissolution of the American Association for Ethiopian Jews because its goals had been accomplished now reports on the difficulties the body encountered from the American Jewish leadership when it sought acceptance from the American Jewish community of the need to succor the Falasha, as the Ethiopian Jews were known at that time.

Post and Opinion readers are conversant with that situation, since they played a role in reviving the AAEJ after it had fallen into dissolution because of the refusal of the Jewish community to take on the obligation — in fact it set road blocks in the path of the AAEJ.

When The P-O learned that Rabbi Israel Goldstein, who had made aliyah, was returning to the U.S. on a visit, it made arrangements for a meeting to be called in New York of the AAEJ, which had fallen by the wayside. Rabbi Goldstein, who had been a president of the Zionist Organization of America, while his wife was president of the Pioneer Women, had been concerned about the fate of the Ethiopian Jews. In addition The P-O arranged in advance for Charles Roth, then its vice president, to nominate Graenum Berger as president at the meeting which the rabbi addressed. The rest of the story is history, except for the fact, which the JTA account now documents, it was an uphill fight to get the JDC to act, despite its promises and its mandate, in behalf of the Falasha. In fact, it was almost impossible to get a place on the program of the general assembly of the Council of Jewish Federations, and when able to do so, the AAEJ was shunted off to some small room and often not shown on the program.

If any one person in the world deserves credit for saving the Ethiopian Jewish community it is Graenum Berger. After retiring from a principal position with the Jewish Federation in New York, he took on this task as his life's work. Testimony of his success can be seen all over Israel.

Actually Berger forced the world Jewish community to become Jewish and assume its Jewish responsibilities.

The P-O was involved also in another way.

At one time the Ethiopian government allotted a large section of land bordering on Sudan to the Falasha. To clear it for planting, a tractor was required. P-O readers, who in the past have provided the funds for buying a \$10,000 ambulance for the Red Mogen David, X-ray needs for the Eilat Hospital and \$40,000 for scholarships for high school students in Israel at the time when tuition was required, were asked to contribute funds to purchase the heavy equipment and came forward after a campaign in our pages of a month or so with the required \$10,000. When the Falasha journeyed to the area and began work there, the Sudanese fired on them, claiming that the territory was part of Sudan and the Ethiopian Jews withdrew. The money raised did not go to waste. It was used to fly some Falasha from Addis Ababa to Cyprus — there was no direct flight — and then to Israel, so readers of the P-O who supplied the funds got credit for a mitzvah after all.

EDITOR'S CHAIR

The center spread in our issue two weeks ago about the Jews of Marietta, Oh., "Tale of the Jews of a Small U.S. City," stirred quite a bit of interest. In fact, it led to the discovery of the author's married name. We had a number of requests for additional copies, and Amy Hill Siewers, the name on the article, is now Amy Hill Shevitz of Oklahoma City. She writes: "I am a former Jewish professional and currently a doctoral student in American History at the University of Oklahoma. The article was originally published in 'The Great Lakes Review', now called the 'Michigan Historical Review' Vol. 5, No. 2, Winter 1979."

The grand opening of the Woldenberg Village in New Orleans rings a bell with us. We knew Mal Woldenberg, a subscriber way back who died a number of years ago. He was the Seagrams distributor in both Louisiana and Florida and we'd like to publish a fuller account of the Village, which from the article in The Jewish Voice, the publication of the Jewish Federation, seems to be not only a retirement center, since a food service department is described, but also an office building for the federation, as the account does mention a Community Building. Maybe the federation will lend us a photo of the Village with a more detailed description, which we'd like to publish if for no other reason than we recall Mal fondly.

We quote this paragraph from the report in The Voice: "Caroline Woldenberg Halpern took the podium and introduced her family and then noted how proud they all were of what the family had accomplished. 'Isn't this Woldenberg Village something else? How proud I am to represent Aunt Dorothy and Uncle Mal. How very thrilled they would be. He would say, 'Job well done.' In his behalf and on behalf of Steve and Moise, I am happy to dedicate this wonderful facility,

Woldenberg Village."

If no one else does, we hope to welcome Larry Brown to Indianapolis. The writup in The New York Times recently was hardly favorable, zeroing in on his frequent changes of coaching jobs. But as a fellow University of North Carolina graduate and a fellow UNC athlete — not in basketball, we bid him *boruch haba*, assuming that he knows that much Hebrew. There are very few graduates from Chapel Hill in our city and the several attempts to form an alumni association have never been successful, although we did get together to watch Carolina beat the University of Michigan cage team for the NCAA title this year.

We're often asked how we came from the heart of the midwest to go to Carolina. We are a native of Louisville and one summer went off to Asheville with a boyhood friend, Lee Meyers, where we worked in three jobs, one in circulation on the Asheville Times and another on a survey gang on Black Mountain. There we learned of the University and also at Male High in Louisville there was an English teacher who was a Carolina grad. Choice of Carolina was very fortunate for us. The enrollment in 1930 was 2800. Today it is 10 times that.

When we write our memoirs we'll tell the interesting story how it was that we became a cross country runner without having run even a block or more in our life, while in boxing we did have a little experience having tried our luck in an amateur boxing tournament at the Savoy Theatre in Louisville and won a watch for our efforts.

In any event, there is a juncture in a religious way with Brown coming to town. His bosses will be the Simon family, who are mainstays in the Jewish community from at least one standpoint. So we know which congregation he'll join whether he likes it or not, but we shouldn't be making any judgments for him.

Triplets reward barren Israeli

JERUSALEM — A 48-year-old woman, childless for 17 years of marriage, has given birth to triplets from ova donated by a young woman receiving fertility treatments. The older woman had gone into early

menopause as a result of "ovarian insufficiency" but was able to carry the embryos via a technique developed nine years ago at Hadassah-Hebrew University Hospital.

Estonia purchases \$50 M. in weapons

JERUSALEM — Sale of \$50 million in missiles, missile launchers, anti-aircraft guns, light weapons and ammunition to Estonia has been announced.

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Yasir Arafat has his day before human rights body

VIENNA — Yasir Arafat told the World Conference on Human Rights meeting here that "I will not stop fighting till the flag of the Palestinians will fly over Jerusalem." The more than 1,000 delegates at the UN-sponsored conference heard the charge that "Israel is committing war crimes against unarmed civilians," disregarding a conference rule against mentioning specific rights violations in any country.

Israeli delegates did not take the floor to challenge him.

A day earlier, Foreign Minister Shimon Peres told the sessions he was very optimistic regarding the peace process and was convinced that the peace talks could be concluded quickly and successfully.

Harris Schoenberg, director of UN affairs for the B'nai B'rith, sought unsuccessfully to organize a visit to Mauthausen for all the delegates from non-governmental organizations.

Visiting Israel, 12 blacks tell problems in the U.S.

JERUSALEM — Whether or not the visit under the auspices of the American Jewish Committee of black leaders from 12 American cities achieved its goal only the future will tell, but the group were somewhat reticent to speak out about what they saw and heard here.

Delores Kelley, a delegate from Baltimore to the Baltimore General Assembly, said many African Americans "simply see Jews as more white people and (therefore) the oppressors," and there is tension and a feeling of "envy" of achievement and success that is proportionately greater than that of their community.

Others said some African Americans feel bitter and betrayed because after years of working closely in civil rights and other coalitions they believe Jews have "abandoned" them in the process of assimilating. There also has been a trend during the intifada, Kelley said, to identify with the Arabs in the territories "based on the nightly news reports" from Israel that suggest "darker-colored people are discriminated against (and) have no civil rights."

On one of the evenings there was a reversal of roles in which the blacks spoke to Israelis about the experience of being black in the U.S., including black-Jewish relations and their impressions of Israel.

Now it is Jews who must learn

NEW YORK — A reversal on the projects of taking non-Jews to Israel and to historical sites in Poland and elsewhere to educate them on bits of Jewish history and suffering was the weeklong trip of 16 American Jews sponsored by the Jewish Heritage Council of the New York-based World Monuments Fund. The touring Jews were mainly from Chicago, Memphis, Washington and the New York

area and visited synagogues and cemeteries and Jewish quarters in Warsaw, Krakow, Lublin, Zamosc and Tarnow as well as former shtetls such as Szydlow, Penczow and Gora Kalwaria.

Each participant donated a contribution toward the restoration project of the Fund's Jewish Heritage Council, whose program preserves important Polish Jewish landmarks.

Christians goal: bring Jews home

ODESSA — Now there is the account of a fundamentalist Christian organization which is funding immigration of Jews by boat to Israel because of its commitment to "bringing the Jews home to the Promised Land."

Gustav Scheller, a Swiss businessman, has established the Ebenezer Emergency Fund to raise money among Christians to help Jews settle in Israel. He quoted Isaiah 49:23 where

God says, "I will beckon to the Gentiles" who "will bring your sons in their arms and carry your daughters on their shoulders."

The Fund's goal is to enable 25,000 Jews to go to Israel and it has leased the cruise ship Dmitri Shostakovitch for that purpose.

Despite the deep belief in the righteousness of their mission, the group is regarded by many Jews and non-Jews with suspicion.

Ritual murder of 1474 was maybe repeated

ROME — The historical case of Simon of Trent who was found murdered in 1475 presumably by Jews who required blood for the observance of Passover has now a modern sequel as a newspaper article has drawn parallels between the unsolved murder of four-year-old Simone Allegritti near the town of Foligno and the ancient murder.

The article appeared in a provincial edition of the Rome daily Il Messaggero. It theorized that Simone's murderer was a mentally unbalanced person who, aware of the 500-year-old "ritual" crime, may have committed a repeat version.

Tullia Zevi, president of the Italian Union of Jewish Communities, told the paper that the article's conclusions were so ambiguous that they could be "potentially dangerous".

Adding to the outrage of the Jewish community was the headline over the news article - "From History, Chilling Similarities with the Murder of Simone". A sub-head continued the offense. It read, "Monster of Foligno, the Hypothesis of Ritual Murder."

The Catholic Church beatified Simon of Trent

Another anti-Jewish incident was the anti-Semitic and skinhead graffiti scrawled on the synagogue in the northern town of Merano, while a third was the indictment of a 19-year-old high school student in Carimate, near Como, for instigating racial hatred with cartoons in his school newspaper. Galletti's background includes indictment last October for vandalizing a tomb in the local Jewish cemetery.

El Al criticized for poor service

JERUSALEM — A meeting of the Knesset economics committee heard chairman Gideon Patt criticize El Al for poor passenger service. He said that seating space is uncomfortably crowded, the cabin furnishings look washed out and business class passengers do not get better service than economy-class.

The airline's executives have their own complaint. Director-general Rafi Harlev told the committee that El Al's security might be too tight. "Many Israeli passengers choose foreign airlines precisely because their security is more lax. Many of our passengers check in on time, but fail to get aboard because security does not manage to complete its scrutiny," he said, pointing out that El Al lacks the authority to make changes.

Israel arms sales holding their own

TEL AVIV — The worldwide slump notwithstanding, Israel's defense industries exported \$1.54 billion in arms in 1992, only \$40 million less than the prior year. Israel arms products and systems are sold to 70 countries. Leading items were avionics systems for upgrading aircraft, pilotless drones and advanced communications systems.



ESCAPING FROM ISRAELIS — Although Elton John finally kept his engagement in Israel, his antics have not endeared him. Mobbed by fans and photographers, he fled the country, but after second thoughts, returned to fulfill his engagement before some 40,000 admirers who paid an average of \$50 each for the privilege. He is shown here climbing over a sofa at the Tel Aviv Hilton in his haste to get to Ben Gurion Airport, whence his private plane bore him back to London.

Officials unable to stop prostitute

JERUSALEM — At least one known working prostitute with AIDS and a "small number" of others are infecting Israelis and authorities can do nothing about it. Health Ministry spokeswoman Rahel Bluestein said there is no legal way of keeping AIDS carriers from going back "to work" on the streets. She especially singled out Rahel Nisani, a Tel Aviv drug addict and prostitute who is known as a carrier. Bluestein said Nisani has abandoned several drug rehabilitation programs, while Nisani told

reporters that her need for money to buy drugs takes priority over any other consideration.

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Why the kibbutz rejected American girl

By GOLDA MEIR

When still in America, I decided to settle in Palestine, I knew that I would go to a collective settlement. I chose Merhavia because a friend from Milwaukee was already there. To my astonishment, Myerson (Meir's husband) and I were not immediately accepted. As we had arrived in July, we were told that no applications could be considered in the middle of the summer. We would have to wait until Rosh Hashanah, when the Kibbutz knew who was staying and who was going, so that new members could be accepted in place of those who were leaving.

Meanwhile, we went to Tel Aviv, then being built. Our group from the United States made a tremendous impression on the Tel Aviv of the time. One day I met a Tel Aviv woman who, upon learning that I had come from the United States, clapped her hands in astonishment: "Thank God, now the redemption is near — at last Jews have come from America (the millionaires). Now it will be all right!"

Shortly before Rosh Hashanah we applied to Merhavia to be accepted as members and again received a negative reply. Only two members supported us; one of them was my friend. One reason for the rejection was that this community of unmarried men and women did not at that time want families. Babies were a luxury the young kibbutz could not afford. The greatest opposition came from the "veteran" women, who had been in the country all of eight years; they could not imagine that an American girl would do the hard physical work required.

Despite the rejection, we were invited to come to Merhavia for two or three days so that the members could look us over. I well remember my first day's work. It was the threshing season and they told me to "sit" on the board of the threshing machine that revolved in the barn and threshed the grain. My efforts at work did not make as great an impression on the young men as a hornless phonograph, which aroused general admiration. Of course, they would have been happy to accept the phonograph as a dowry without the bride who owned it, but we would not agree to that. They finally accepted us after a third meeting of

the whole kibbutz. After that, I had to be careful not to make any slip expected of an American girl.

I forced myself to eat every kind of food or dish, even if it was hard to look at, let alone swallow. The food generally had a most unpleasant taste because of the oil we bought from the Arabs: it was not refined, kept in leather bags and bitter as gall, but it was the base for all our dishes.

Every month a different member took her turn in the kitchen. Conditions were so grueling that two weeks before her turn came around, the girl in question would become depressed. With plain common sense I decided to take things as they came, including kitchen duty. I never considered work in the kitchen demeaning.

In those days we drank from enamel mugs, which looked fine and shiny so long as they were new, but after a little while began to chip and rust and became repulsive. I decided to stop buying these mugs, although we sometimes reached a state when we were left with two or three glasses, from which we drank in turn. For the whole kibbutz I bought nothing but glass.

Another "bourgeois" feature I introduced into our kibbutz was a white sheet spread as a tablecloth on Friday night, with a vase of wild flowers — that adornment gave us a bad name throughout the Emek. I also insisted on ironing my dress or blouse carefully. This was also viewed as a "bourgeois" weakness.

The farm was not particularly well developed, and we lived mainly on work for the Jewish National Fund, digging holes for planting trees. The holes naturally had to be dug in a rocky hill and be dug deep to hold their shape. After a day's work of this kind, I used to long to wash and have a rest. But I overcame such desires and went to help in the kitchen, though I was so tired that an ordinary fork seemed to weigh a ton. But you get used to even such hard work."

(An excerpt from "Builders and Dreamers" by Herzl Press, 110 E. 59th St. New York 10022; Hard Cover: \$29.95, Canada \$36.95. Paperback \$14.95, Canada \$18.95.)

Palestinians get police training

JERUSALEM — Their salaries paid by Arafat, the second group of Palestinians left Israel for Jordan to undergo training as police in preparation for establishing a Palestinian police force in the territories under an eventual autonomy plan. Meanwhile they will become bodyguards for Palestinian leaders in the West Bank and Gaza Strip and serve to guard Palestinian installations such as the Orient House, the Jerusalem headquarters of the Palestinian peace delegation.

Miami Trib wins two first places

MIAMI — The Miami Jewish Tribune won first place in the categories of Social and Lifestyle News and also for a Serious Column in the judging by the Florida Press Association among non-daily newspapers.

Knesset bill would ban torture of Palestinians

JERUSALEM — A bill outlawing torture of Palestinian prisoners has been entered in the Knesset and those found guilty of torture resulting in grave bodily harm would face 20 years in prison. In addition, evidence obtained by interrogators using force would not be accepted as legal in the courts. The bill was introduced by a group of members led by Tamar Gojansky of Hadash, the largely Arab communist party. A vote on the bill was postponed until a government-appointed committee working on the same issue concludes its own deliberations. Israel signed the international convention against torture in 1984, but has not incorporated it within its legal system on the grounds that it would be an admission that its present laws are delinquent in this area.

An international committee of the Red Cross criticized Israel on a recent visit for human rights violations in the territories.

U.S. team 650-strong seen repeating Maccabiah win

The U.S. is sending a 650-strong contingent to the Maccabiah games starting on July 5, the largest from any country. A total of 5,000 athletes from 56 nations is expected to compete.

The U.S. athletes will have the benefit of two Jewish coaches from the Barcelona Olympics. They are track and field coach Mel Rosen and rhythmic gymnastic coach Katarina Yakimovich. Rhythmic gymnast Tamar Levinson, who represented the U.S. in

Barcelona, is expected to win a gold as also is Brenda Smith, gold medalist at Barcelona.

Danny Schayes of the Milwaukee Bucks will accompany the U.S. team.

Bearing the Maccabiah torch will be Yael Arad, silver medalist at Barcelona, and carrying the flag will be Oren Smadja, who took a bronze there in judo.

Pepsi-Cola has announced that it will be sponsoring the U.S. team.

Palm Beach leaders unite for religious acceptance

By HY WHITE

PALM BEACH, Fla.—This town of the super-rich is taking action to fight anti-Semitism. The Fellowship of Christians and Jews has been organized to foster religious acceptance.

Banker Charles Bane Jr. founded this organization of religious, business and civic leaders.

The fellowship's goals are to increase pulpit-sharing among the town's houses of worship, host a Thanksgiving service for Jews and gentiles and a Holocaust service for Christians, according to Bane.

Ex-officio directors are the Rev. Francis Lechiara of St.

Edward's Catholic Church, Rabbi Leonid Feldman of Temple Emanu-El, and the Rev. Ralph Warren of Bethesda-by-the-Sea Episcopal Church.

Founding directors of the Palm Beach Fellowship are philanthropists John Brogan and Cathleen McFarlane, WPTV Channel 5 General Manager Bill Brooks, retired federal judge Matthew Brown, oilman Raymond Kravis, developer Irwin Levy, real estate agent Alice Johnson, investor Herbert Lee and Palm Beach Chamber of Commerce President Jesse Newman.

Mr. Peres repeats Jerusalem is ours

JERUSALEM — As if the Arab representatives at the peace negotiations were not aware of the position of Israel on an undivided Jerusalem as Israel's capital, Foreign Minister Shimon Peres declared that Israeli sovereignty over the city was not a subject of negotiation. The plan for a joint Israel-Palestinian declaration of principles for the peace

talks was stymied in Washington when the Palestinians insisted on addressing the issue of Jerusalem in the statement.

Meanwhile Prime Minister Rabin and Likud leader Binyamin Netanyahu accused each other on the question of territorial concessions.

The talks resume this week in Washington.

12 new fires tell that season here

JERUSALEM — The forest fire season is here and already twelve fires, some if not all arson-originated, have destroyed valuable forests. "We have entered the fire season and our resources have to contend with the negligence of visitors and the rage of arsonists," said Ruth W. Popkin, president of the Jewish National Fund.

The JNF is prepared for

the arsonists and last year brought in the most modern firefighting equipment, mainly modern fire trucks. Crews have been trained over the past few years mostly by extinguishing the fires as they were detected; and continued surveillance of the forest areas has served to bring the firefighters in early to extinguish the flames.

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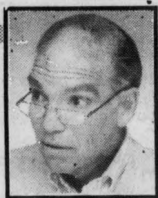
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Consent of the governed

By JIM SHIPLEY

The first Human Rights Conference in 25 years had a Kafka-like atmosphere about it. Certain nations espoused a theory that human rights



mean different things in different parts of the world. That the cultural, religious and traditional attitudes of a given people make human rights as we in the "West" understand it impossible for them.

Have you ever heard such drivel? It is one more example of how the dictatorships of the world seek to perpetuate their rule not just through oppression — but actually try to legitimize and legalize that oppression.

The U.S. has been hard on China. Of course, when push came to shove with that incredibly huge market dangling in front of us, all they got was a good finger shaking. We are all for human rights and the freedom of the individual, as long as it does not interfere with our overall policies. It has allowed us, over the past hundred years to protect dictators and exploit human beings in the name of "democracy."

We dump on Haiti, invade Grenada and Panama.

But the Arab states? The Arab states where there is no democracy in any of them? Where feudal lords reign as they did elsewhere two centuries ago? Not a peep. All that talk about change in Kuwait — gone. All that nonsense about changes in Saudi Arabia — gone. Assad is our darling now, but he rules his little kingdom with an iron hand, as always. His brutality towards his own people is legend and documented, but he does not earn our enmity. The Arab states have the oil. Grenada does not. Nor does Bosnia.

There is danger in the Arab states because there is pressure for change. But it comes from the fanatics of the Muslim brotherhood, not from the forces for democratic change. The secret police, the centuries

of belief in the will of the leader prevent that from happening. Egypt overthrew a king with a military coup. But they replaced the king with a series of leaders who have absolute sway over what goes on. Nasser was a closet imperialist. Sadat was a man of peace and look what it got him. Mubarak is a spot on the rug.

These men in Syria, Saudi, Iraq, even Jordan can, with a stroke of their pen, make war. They go to no congress. They face no media opposition. The public will not be heard. In his book *A Place Among Nations* Benjamin Netanyahu quotes Emanuel Kant: "In a community of democracies, the consent of the citizens is required to declare war. But under a despotism is the simplest thing in the world to go to war... for the ruler has it in his power to order thousands of people to immolate themselves for a cause which does not truly concern them."

What Kant did not deal with of course, is fanaticism. Especially the kind practiced by the Muslim Fundamentalists. Therein, the despots need only utter the proper buzz words, aided and abetted by the Mullahs from the mosques on Friday. A little bit of this, a

little bit of that and the multitudes take to the streets ready to kill the innocents.

When Israel gave up the Sinai, it had a hundred miles of sand to make sure the peace, while cold, would at least be a peace. Now, there is pressure for Israel to give up not just land, but actual high ground to the aforementioned dictators. To put the butchers of Baghdad and Damascus just miles from Tiberias and not too many more.

Sorry, it just won't work. The policy works in the State Department really know that. But they have a weakened and naive president to deal with. The tipoff is in the Human Rights Congress. These people are trying to sell the line that because of their cultural bent, they cannot treat people as equals. Well, if all people are equal, but some more equal than others, Israel must be strong enough to protect her own human rights. She cannot afford the mistake of trusting dictators. The world did in 1938 and look what it did to the Jews. We should not be a party to doing it to ourselves.

James Shipley may be reached at 283 W. Lake Faith Dr., Maitland, FL 32751

GUTMANN ON ART

Responsa on synagogues

By JOSEPH GUTMANN

Rabbinische Responsen zum Synagogenbau (Rabbinic Responsa on Synagogue Buildings) by Brigitte Kern-Ulmer (George Olms, 1990) examines



a subject that may sound highly esoteric, yet it yields valuable information for the art historian, Judaica scholar and theologian. The *responsa* is a vast rabbinic literature that began in eighth-century

Babylonia (present-day Iraq) — the leading world Jewish center at that time. Noted Babylonian rabbinic authorities had questions dealing with Jewish customs, laws, and liturgy addressed to them from Jewish centers all over the then-known world. Their decisions frequently became the official binding observances in these communities.

The practice of writing to leading rabbinic authorities, started in Babylonia, is still followed today. Of course, Israel and the United States are now the centers of Judaism. Prominent Orthodox rabbis and a *Responsa* Committee in Reform Judaism still answer questions dealing

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Little things

By ALFRED FLEISHMAN

Many of our readers will not be interested in this column. They may not believe that it has any Jewish content.

The fact is, however, that



we Jewish people and Israel have a most important precedent to our future. So, that's a good reason. At least I think so. Anyhow things are happening so fast that much might have happened by the time this column hits *The Post-Opinion*. It might be outdated. But here goes anyway.

Just about the last thing I want to do is to write what is commonly labeled as a "political" column.

Having said that, I don't blame anyone for thinking this is just that!

The reason for this particular column and its comments are twofold. One is that I have just turned off my television set listening to an interview with Hillary Clinton on NBC. Personally, I thought she came off very well.

Those who listened will have their own opinions. That's what is so great about America.

Hillary sounded natural, normal and I believe that most people will now know more about her, what she is, what she feels, what she is after, what makes her tick, etc.

At least I did.

I want to talk about the president, not Hillary. I don't believe in hitting anyone when they are down. But it just seems to me that much of the president's problems are directly related to what this column has been writing about for more than 10 years.

Clinton's problems seem to have been the result of bad communication between him, the press, the White House and other (little?) things.

Clinton's problems, the perceptions many people have of him as revealed by recent public opinion stats have, in the opinion of many, (including me!) been due to how he and some of his new staff people have regarded

their entry into the new world, the White House.

Lack of emphasis on effective common sense communication between him, his staff people, etc., with enough of the key leaders of the press, and maybe Congress and others.

I am not referring to the united stand against him on the part of the Republicans led by Senator Dole on most of his thus far detailed budget plans, cuts in government, taxes, the wrong use of words for his works program, his approach to the sexual preferment in the military, some of the details of his appointments to big jobs, etc.

Personally I believe that Senator Bob Dole and the united opposition of Republican Party leaders that follow him (Dole) thus far may live to rethink that particular policy. That remains to be seen. However, if this president fails, their almost totally negative record may be used against them.

There are a lot of things, not necessarily dealing with the specific political action record, that have taken place. They have given the president the low record of approval he has up to now.

I pause here for a moment to say that I do not believe that it will stay at that stage all the time. In the first place, Clinton has about three and a half years to make a recovery from communication, public or human gaffes.

These columns have been full of talk about how we need to consider so many things that some people don't regard as most important in the long run despite the fact that they overshadow the significant record of action.

The record has been full of

what happens when human relations or human communication have been neglected.

The president can make the best speeches and try to pass the best programs, have the right principles and even feelings about the future. But when public perception fails him, it may be due to neglect or misuse of other factors.

The New Republic magazine of June 21 has a brief analysis. The writer of TRB of that column, Mickey Kaus, has interesting potent com-

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YOUR NAME

By David L. Gold
Installment No. 172

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"Your Name" is conducted by David L. Gold, founder and director of the Jewish Family Name File, who won the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Queries should include a list of all known spellings of the name (in whatever language or alphabet), an indication of the specific place for which each of them is known, any family tradition concerning the origin or meaning of the name, and anything else that might help to elucidate it. When indicating places, try to be specific (for example, Minsk rather than Russia) and try to give both the Jewish and non-Jewish names of the place (for example, Yiddish Tsoymer/Polish Sandomierz). Almost all queries will be answered in this column. Address inquiries to David L. Gold, The Jewish Post and Opinion, 2120 N. Meridian St., Indianapolis, IN 46202. Please include LSASE (52¢ postage).

Ginger

A number of Ashkenazic family names refer to ginger. The Hebrew word for "ginger" is *zangevil*, which in Ashkenazic Hebrew is pronounced in two syllables: /zangvil/. Hence the Ashkenazic family name *Zangvil/Zangevil* (doubling of the *v* is an English spelling embellishment).

More frequent are Ashkenazic family names derived from Yiddish words meaning "ginger." In older Yiddish, the word was *inber* (spelled either alef hud nun beys yud reysh or, even earlier, alef yud nun beys reysh) and in today's Yiddish the words are *inber* and *ingber*.

From Yiddish *inber* we get the family names *Inber*, *Inbar*, and *Inberg*. *Inbar* is also a non-Jewish family name in India having nothing to do with the Ashkenazic name *Inbar*. The third name shows the influence of German *Berg* "hill; mountain." So many Ashkenazic family names end in this German word that a *g* was added to *Inber* to form *Inberg* (either inadvertently or, for some reason, to make it look like those other family names).

From Yiddish *inber* we get the family names *Imber* and *Imberman*. The latter name exemplifies a frequent type of Ashkenazic family name: name of a commodity + *-mann/-man*. Other examples are *Tsukerman* (literally "sugar man") and *Puterman* (literally "butter man"). *Imber* is also a non-Jewish English family name, having nothing to do with the Ashkenazic name *Imber*.

From Yiddish *ingber* we get the family names *Ingber*, *Ingbir*, *Ingbar*, *Ingberg*, and *Ingberman*. The preceding remarks about *g* and *man* apply here too.

As far as I know, German *Ingwer* and Polish *imbier*, both meaning "ginger," are the sources of no Jewish family names. One consistently unreliable writer on Jewish family names says that *imber* is the Polish word for "ginger." It is actually a Yiddish word, the Polish word being as given above. Polish *piernik* "gingerbread" is the source of the Eastern Ashkenazic family name *Piernik*.

The German, Hebrew, Polish, and Yiddish words for "ginger" (as well as English *ginger*, French *gingembre*, Italian *zenzero*, Portuguese *gingibre*, Rumanian *ghimbir*, Spanish *jengibre*, Russian *imbir*, and words for "ginger" in many other languages) all go back, ultimately, to Pali, a language of India. Since the journey of a word from language to language is often identical to the journey made by what it designates, we may be certain that ginger came to Europe from India.

Presumably, Naftole-Herts Imber and Israel Zangwill, who were more or less contemporaries (1857-1909 and 1865-1926 respectively), did not know that their family names have a common origin.

Next week: the given name Thomas among Jews.

NATIONAL SINGLES EVENTS

- | | |
|--|---|
| June 27-July 8 — United Jewish Appeal Hatikvah Singles Mission, 212-818-9100. | July 23-25 — Odyssey, the American Jewish Committee Singles Group weekend get-away to Mackinaw City and Mackinac Island, 313-646-7686 |
| July 8 - 25 — National Young professionals Tour, Israel Encounter, ages 21-40, 1-800-223-VJLC. | Aug. 8-18 — UJA's National Young Couples Mission to Israel. |
| July 17-30 — Hadassah Vanguard Mission to Israel, ages 25-40, 212-303-8278 | Aug. 26-29 — Temple Israel, Norfolk (Va.) Sun and Fun Weekend, 804-489-4550. |

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ROAMING IN LITERATURE

Solomon and Judah

By ELY E. PILCHIK

By some mysterious happenstance two small books of Hebrew poetry on my library shelf beckoned me. One was that of Solomon ibn Gabirol



(1021-1058); the other that of Judah HaLevi (1085-1140). Both were published in Hebrew with English translation by the Jewish Publication Society of Philadelphia; Gabirol in 1923, HaLevi in 1928.

Those 11th and 12th centuries in Jewish history sparked in sunny Spain.

The work on Gabirol was translated from the classical Hebrew to equally classical English by the distinguished British writer Israel Zangwill. That of HaLevi by Nina Salaman. She had specialized in medieval Jewish poetry and under the name of Nina Davis published the excellent "Songs of Exile."

Gabirol "was not only a great poet but also a great philosopher." Born in Malaga, Spain, and raised in Saragossa, at the age of 16 he had composed five poems.

His lasting fame may well be his *Piyutim* poems that entered the High Holy Day prayerbook. For example this classic for Yom Kippur:

"Lord what is man but flesh and blood? Weep!

His days unconscious stray, like shadows sweep,

His stroke comes sudden and he falls asleep.

"Lord what is man? Proud, born in sin, defiant,

His drink is violence and on wrong he feeds.

Sea tossed and furnace-fierce if judged by deeds

He would be crushed like weakling fighting giant.

His mercy therefore let his prayer reap,

His stroke comes sudden and he falls asleep."

Then there is the series called *Keter Malachut* — *The Royal Crown*, introduced:

"May my prayer aid mankind

The path of right and worth to find

The living God, His wondrous ways

Herein inspire my song of praise.

Nor is the theme at undue length set down,

Of all my hymns behold *The Royal Crown.*"

Some 40 hymns follow all seeking to describe God's greatness and man's plea for mercy.

Judah (or Jehudah) HaLevi's poems are those of a physician and philosopher and favorite Hebrew poet. Many and varied are his works in verse but the deepest, the most profound, are his songs dedicated to Zion. Appertaining Zion, Nina Salaman writes, "His poems to Zion as his soul as his instrument and on his heartstrings is played the song of Israel's hope." Thus:

"Thy God desired thee for a dwelling place,

And happy is the man whom He shall choose

And draw him high to rest within Thy space.

Happy is he that waiteth; — he shall go

To Thee, and thine arising rode and see

When over him shall break thy morning glow;

And see rest for thy Chosen; and Sublime

Rejoicing find amid the joy of thee

Returned unto thine olden youthful time."

HaLevi's series of poems *On the Sea* reveal the depth of his love for Israel and the drive, be it land or sea, to get there; to live there, to die there.

Now we have his love poems, again deeply rooted

and traced to our Hebrew Scriptures. Thus the conclusion of *The Garden of His Delight*.

"How goodly are thy tents Where the children of nobles meet,

To feed in the gardens. Sitting under the shadows,

In the gardens by the aloes To gather lilies.

God shall give them a heritage of joy.

Children — the heritage of the Lord."

Drawn from the Torah — Numbers XXIV and Psalm 127.

Thou Knowest Our Sorrows is a deeply felt plea — "They ask the way to Zion, they pray toward her" and concludes:

"Until Thou gather our company into the house of

Thy choice and Thy desire, Our holy place, our glory,

where our fathers praised thee."

Finally from Genesis and Job, Isaiah and several Psalms comes *Ki Boor — Now Comes the Light*:

"Together in Thy light, O God, resplendent,

Do we see light! The people that walked in darkness

Their hope how long deferred!

While biting sin still troopeth at their heel,

Upon them, like clear heat in sunshine,

Shall dwell the light."

Truly the verse of HaLevi sings a magnificent chorus of praise to the Almighty and His land and His people. The echo still sounds after almost a thousand years.

Dr. Ely Pilchik may be reached at 5 Cherrywood Circle, West Orange, NJ 07052

Coca Cola also may be non-kosher

JERUSALEM — If an editorial in Yated Ne'eman, the newspaper of Rabbi Schach's Haredim, is followed, Coca Cola may get the same treatment as Pepsi Cola and be declared not kosher. The

editorial asserted that Coca Cola is not adverse to sponsoring "groups and singers preferably on the Sabbath, and with a forbidden picture or two thrown in."

Dinkins to make 3rd Israel trip

JERUSALEM — New York's Mayor David Dinkins will be making his third trip to Israel on July 5 for three days. He visited Is-

rael for 24 hours during the Gulf War. He will be participating with Mayor Teddy Kollek in the dedication of New York Square.

'Forgiving Harry' unforgiven

By RABBI ELLIOT B. GERTEL

I must say that I was anxious to see *Forgiving Harry*, a teleplay promoted by the VISION Interfaith Cable Network in its April-May-June



bulletin as a "powerful lesson in forgiveness." Since Judaism's teachings regarding forgiveness are rarely explored in TV dramas, I was not only curious but hopeful. Why would VISION boost a TV program two months in advance if it weren't promising?

Maybe I got my hopes up too high, but I was very disappointed when this *Forgiving Harry* was shown on June 7. The half-hour TV "drama," part of the network's "Inside Stories" anthology series, was not very powerful and was, in fact, not very focused. Written by Matthew Segal and produced by Paul de Silva and Anne O'Brien, the less-than-half-hour offering turned out to be a rather hackneyed attempt at hybridizing plot elements from Isaac Bashevis Singer's *Enemies*, *A Love Story* with the tone of 1960's "generation gap" comedies, all packaged with old "tsorus-fun-kinder" (children-trouble) humor and shameless pandering to Jewish sentimentality with everything from Kol Nidre, to the shofar, to mundane pleasures like bagel restaurants and caterers.

It seems that Holocaust survivors haven't spoken to one another for years. Harry is angry at Reuben for breaking up with Harry's now deceased sister, Dora, with whom, as one of Harry's daughters puts it, "Reuben had lived common law... for seven years." Though Dora had helped Reuben raise his son in that time, Reuben broke up with Dora after his wife Hannah, whom he believed to have perished in the Holocaust, returned one day.

Harry cannot forgive Reuben, a boyhood friend, for having chosen his wife over his common-law girlfriend, especially since Harry main-

tains that he saved Reuben from drowning when they were young boys and that he lent Reuben the money that enabled Reuben to build a chain of "14 stores in 14 shopping malls." But after 20 years of alienation, Reuben tells Harry that they must set aside their differences on this Yom Kippur for mysterious reasons that are soon revealed to an audience that already expects the reason to be rather pat and tongue-in-cheek.

Yes, the teleplay rather shamelessly capitalizes on Holocaust themes in all-too-obvious hopes of tugging at the emotions of a Jewish audience and, of course, of a general audience. But we can tell

Yes, the teleplay rather shamelessly capitalizes on Holocaust themes in all-too-obvious hopes of tugging at the emotions of a Jewish audience and, of course, of a general audience. But we can tell that this script is not going to be too serious

that this script is not going to be too serious when the narrator, ostensibly Harry's son-in-law to be, defines Yom Kippur as follows: "You just sit in synagogue all day, praying, and ask God to forgive you your sins. Then finally the sun goes down. You go home with a clear conscience, and stuff yourself silly." Even though the narrator follows this line with the disclaimer that he learned this year that there was "more" to Yom Kippur, and that "forgiveness doesn't come without a certain amount of pain and suffering," the tone is already irrevocably set by the previous one-liner.

Now there are good intentions apparent everywhere in *Forgiving Harry*. At the very beginning, for example, the writer makes an effort to explain the Jewish belief that in order to sincerely ask forgiveness from God you must do everything you can to make things right with the person you have wronged.

The performances are all fine and sincere enough. I especially liked Larry Solway as Harry. Julie Kilaner as his

daughter Lisa and Peter Manerka as Reuben also lead a creditable cast. The program's most powerful message about forgiveness was not the Harry-Reuben theme, but a scene in which Harry warmly embraces his daughter Lisa after learning something that would prevent most fathers from controlling their tempers.

For such a short "drama," however, *Forgiving Harry* has many loose ends, including raising the mystery of who leaves flowers at the cemetery and never really resolving it (though the audience suspects one character). In such a self-styled "Jewish" drama, it is odd, as well, that the incorrect

Jewish cultural repertoire on the part of the writers and producers.

The writers have ruined a good opportunity to share Jewish values and experiences in a meaningful way because they are heaping out the same kind of "inside jokes" that one sees in "Jewish" films of the 1960's. The problem, however, is that most American audiences have either outgrown those jokes or simply can't relate to them, if for no other reason than that they no longer get them. Those in the latter category often look to such dramas to provide some kind of Jewish focus, and will find mockery rather than insight here.

Forgiving Harry identifies itself as a production of Toronto Talkies Inc. in association with Canadian Broadcasting Corporation with the cooperation of Telefilm Canada, Rogers Communications and Multilingual Television Ltd. (Toronto), Don Haig Film Arts, the Department of the Secretary of State and the Ontario Ministry of Citizenship. The producers should not make such a federal case (or commonwealth case) of such a shallow effort that has little to offer on either side of the border. And the VISION network would do better to feature no "Jewish" dramas if this is indeed all that was available to them to promote.

ABOUT BOOKS

By JACK FISCHEL

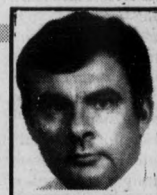
Jewish-American History and Culture: An Encyclopedia, edited by Jack Fischel and Sanford Pinsker (Garland), was awarded the Association

Jewish sentiments, Schindel feels comfortable, "I'm a Jew in Vienna... that's my country, my city." No word of an English translation of his book.

One of the most famous musical groups in the world is the Budapest String Quartet. Now comes *Conbrio: Four Russians Called the Budapest String Quartet* by Nat Brandt. The quartet first flourished in Germany in the 30's by which time its members were Russian Jews. (Oxford University, \$25, June). Gore Vidal's latest book is *United States: Essays 1952-1992* and includes an essay which urges ending military aid to Israel. (Random, \$35, June). Indispensable for understanding the stake of Russia's Jews in Yeltsin's Russia is *Black Hundred: The Rise of the Extreme Right in Russia* by Walter Laquer. (Harper Collins, \$27.50, this month).

New in paperback is *God was in this Place, I did not know* by Lawrence Kushner. (Jewish Lights, \$21.95, this month). Also from New Lights are *Recovery from Codependence: A Jewish Twelve Steps Guide to Healing Your Soul* by Rabbi Kerry M. Olitzky, (\$21.95, this month), and *Mourning and Mitzvah, A Guided Journal for Walking the Mourner's Path Through Grief to Healing* by Anne Brener (July, \$19.95).

Morrow/Quill paperback will publish *Debt* by Mark Levine. This book of poetry contains poems which focus



of Jewish Libraries Reference Book Award for 1992. The editors were honored at a banquet on June 22, at the New York Hilton Hotel. A book of unusual interest is *To Tell at Last: Survival Under False Identity, 1941-1945* by Blanca Rosenberg. The author was able to equip herself with Aryan false identity papers and survive the Holocaust. (University of Illinois Press, this month — NPA).

One of Europe's finest writers and poets is Robert Schindel whose recent novel, *Geburtig*, is a best seller in his native Austria. Published in 1992, the novel tells the story of two generations of Vienna Jews, of the Nazi genocide and the discovery of an S.S. camp guard living in obscurity in a mountain village. Schindel's parents, Austrian Jews, were sent by the illegal Communist Party to Linz to create an underground network. Despite the privation suffered by the Jews and lingering anti-

Kiddush is featured at a Friday night dinner. But worst of all is the impression given here that "living common law" elicits at most a momentary flinch from Jews from the Old Country, especially, it seems, if they are Holocaust survivors. It is never clear whether Harry's wife is (at least momentarily) upset because her daughter had become pregnant or because she had bypassed marriage. And though the highlight of the program is Harry's good relationship with one of his sons-in-law to be, who becomes his confidant and co-detective, the writers give the son-in-law a strange name, "Winthrop," as if to suggest that though this one is probably Jewish, he does not have to be for the plot to work.

As for the "Jewish" message of *Forgiving Harry*, the program was written at the level of a stopped-Hebrew-school-at-age-13 "Judaism," with some cutesy synagogue jokes and some basic kindergarten Jewish folk tunes introduced for quick-fix nostalgia, or perhaps as an expression of a rather limited spiritual and

How the rabbi kept his vow not to sermonize on interdating

A letter to his college students

By RABBI JACK SEGAL

The enclosed college letter is the first of two letters you will receive from me on what has become the most important subject in Jewish life today — "Interdating and Inter-marriage." It is an extremely delicate issue and that is why I have refrained from speaking about it from the pulpit. Every week we have intermarried people in our congregation and I would not want to emotionally hurt them — and they are not the people to whom I want to address this subject. With them, the sermon is too late. This subject, I believe, must be addressed to two groups: our college students and the parents of our young children. The reason for this statement will become obvious when you read the two letters. — J.S.

I guess my name really is Rabbi Jack "Ostrich" Segal and not Rabbi Jack Segal. I say this because I have avoided the subject I am going to discuss with you since 1974, 17 years ago, when I preached a series of sermons on this particular topic. I guess that I felt that if one ignores the problem long enough it will simply go away and disappear. My attitude was truly like the ostrich — close your eyes to a problem by sticking your head in the ground and the problem will quickly evaporate and become non-existent.

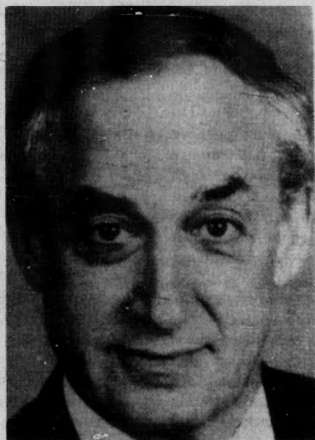
However, I was wrong just as the ostrich is wrong. Nothing disappears simply because one ignores it. The problem merely intensifies and heightens and becomes worse. The ostrich very often simply gets kicked in the rump while his head is still in the ground. So, too, our disregarded problems merely deteriorate to the extent that they no longer can be solved.

I refer to the twin problems of interdating and intermarriage.

Firstly, I should like you to know that I am totally and completely opposed to intermarriages, Jews marrying non-Jews. I say this not because I resent or oppose Christians or Muslims or people of other religions. I do not. I evaluate every person as an individual be he/she Jewish, Christian, Muslim, atheist, or believer in any other religion.

However, I am absolutely opposed to Jewish suicide, acting in a manner that will result in the weakening or the eventual demise of the Jewish religion, the Jewish people, or some combination of the two.

A recent study done at Brandeis University (Sylvia Fishman, Mordechai Remor, Gary Toubin, and Peter Madding, "Intermarriage and American Jews



Rabbi Jack Segal

Today: New Findings And Policy Implications," October, 1990) indicated that intermarried couples now make up a substantial proportion of American Jewish families. It was estimated from the 8 cities studied that approximately 29 percent of Jews in the U.S. today are now intermarried, and the rate of intermarriage is rising. In the 1960's, about 9 out of every 10 Jews married other Jews. However, between 1985 and 1990 only 48 percent of Jews were marrying those who were born Jewish. In plain simple English, more than half the Jews being married today are marrying non-Jews.

Studies have even indicated where intermarriages are most common. Amongst those raised in Reform homes, 60 percent are now intermarrying. Amongst those raised in Conservative homes, 46 percent are intermarrying. Amongst those raised in Orthodox homes 22 percent are intermarrying. It was also estimated that "over 90 percent of Jewish kids on college campuses are dating people who are not Jewish" (*Miami Herald*, June 30, 1991).

In addition to this, the study also indicated that the great majority of contemporary intermarriages do not result in the conversion of the spouse who was not born Jewish. During the 1980's only 7 percent of the intermarriages in Boston resulted in a conversion to Judaism. In Essex-Morris County (New Jersey) the statistic was 12 percent, in Baltimore it was 22 percent and in San Francisco it was 29

percent. Over all, in the communities studied (Baltimore, Boston, Cleveland, Dallas, Essex-Morris, New Jersey, Rhode Island, San Francisco, and Worcester, Mass.), about one out of four intermarried families resulted in a conversion to Judaism. (In Dallas, which is closer to us, the non-Jewish partner converted in 52 percent of the intermarriages among people 55 to 64 years of age but in the marriages involving people 18 to 34 years of age the non-Jewish spouse converted only 17 percent of the time.)

The study also indicated that while in only 1 percent of the homes where both husband and wife were born Jewish there was a Christmas tree in the home during Christmas, trees were to be found 22 percent of the time when one of the partners had converted to Judaism because of marriage, and trees were to be found a whopping 69 percent of the time when the non-Jewish partner remained non-Jewish.

So, too, it was discovered that while approximately one out of three couples

light shabbat candles when both husband and wife are Jewish, less than one out of 10 do it when the non-Jewish partner remains non-Jewish.

In addition to this, in Boston, approximately 67 percent of the mixed married couples stated that they never attend services or only attend services when they are invited to weddings or bar/bat mitzvahs. In comparison to this, the statistic was less than 20 percent for couples where both husband and wife were born Jewish.

The study also indicated that while 95 percent of the children who were born to Jewish husbands and wives received some form of Jewish education, only 56 percent of those born to mixed married couples received some form of Jewish education.

I could go on and on, but I think one thing is obvious — mixed marriages do not bode well for the future of Judaism. They merely dilute Judaism, Jewish observance, the practice of Jewish ritual, and attachment to Israel. Hence it should be obvious that not only do mixed marriages not strengthen Judaism but they also possess the potential of weakening it to the point where Judaism will not be able to recover — especially in view of a study that indicated that 72 percent of children raised in a home of a mixed marriage are not raised Jewish.

Therefore, it should be quite apparent that that which countless generations of opponents of Judaism were not able to achieve — destroy the Jewish religion — is now potentially possible by having Jews involve themselves in mixed marriages.

It should be obvious to one and all that people do not suddenly meet one day and get married the next day. We usually meet, date for a while, fall in love, and then marry. That is why I strongly oppose interdating. Of course there is nothing wrong with a non-Jewish person. He/she is just as good, just as capable, just as intelligent, and just as moral as you or I, the Jewish partner — if not better. However, dating can lead to marriage, and mixed marriages have the potential of weakening Judaism and eventually causing its evaporation from the face of the globe.

I strongly believe in the psychological theory called "The S-R Theory" ("The Stimulus-Response Theory"). This theory states that for certain stimuli we can predict with great certainty and accuracy what the responses will be.

For example, if I step on your foot ("the stimulus"), the almost instantaneous reaction will be a shout of pain ("the response").

If I serve you a sandwich but heavily douse it with salt ("the stimulus"), once again the reaction will be almost immediate — you will probably demand a Coke or a glass of water ("the response").

If I park my Pontiac on the top of a hill and release the handbrake ("the stimulus"), everyone had better start getting out of the way because we all know what will happen — the car will roll down the hill and probably crash ("the response").

So, too, it should be obvious that dating ("the stimulus") can probably lead to an emotional reaction to one's date ("the response"). Generally, the longer we date a person the stronger we become emotionally attached to that individual; a positive "chemical reaction" occurs. It should be obvious that if one develops negative emotional feelings toward one's date, he/she will usually quickly terminate that relationship. Hence, interdating has a potential of leading to intermarriage because the stronger the emotional attachment grows toward our "date" the more we want to be with that person — but intermarriage has always "watered down" and diluted our religion.

True, most students tell me, "Rabbi you're still living in an ancient generation. You're thinking with the mentality of your generation, not the mentality of our generation. There's nothing wrong with interdating. We're only high school students or college students. Our minds are now centered on our studies, on our professions, and having a good time — but not on marriage. You are overcautious. We are not interested in getting married out of our faith. We're only interested in dating people of other faiths and having a good time with them and broadening our social experiences."

I remember so vividly an event that occurred when I was the associate rabbi of Beth Yeshurun in the late 1960's when I was asked to speak at the Home and Family Living Class at Bellaire High School for a group of about 40 seniors on the subject: "Interdating and Intermarriage." I remember how one 18-year-old girl rose and said, "Rabbi, I am a Baptist. I am a devout Baptist. I go to church every Sunday and I also attend a teenage Bible Study Group every week. However, I am now dating a 19-year-old Jewish boy who is a freshman at the University of Houston. I know that he will never become a Baptist and he knows that I will never become a Jew. But we've been dating for a year and a half and we've both made a serious decision. We decided that when we feel that our emotions for each other are getting too strong, we will end our relationship. Then it will be over. You see, Rabbi, as I told you before, I will never leave my Baptist faith and he will never leave his Jewish faith."

However, I said to her, "Is 'love' to the two of you merely a water faucet — all you have to do is turn the handle and you can turn it off anytime you so desire?"

Unfortunately, experience has proven that when emotions become strong, no logical or rational arguments are of any value to young lovers to convince them to terminate the relationship. At that time the relationship has gone beyond "the

point of no return." The "critical mass" has been reached — and passed. That is the time when both partners give excuses why their relationship is different. No argument as to why they should end the relationship now seems meaningful or logical. All previous sociological studies now merely refer to others, not to them. Their love for each other, they tell one and all, can surmount all obstacles and overcome all problems.

However, it is interesting to note that Morris Kertzer, a Reform rabbi in New York, planned a bicentennial TV program a number of years ago in regard to the Jewish community of Charleston, S.C.

Because of the state's liberal constitution, Jews were already in Charleston in the late 17th century. In 1749, when Charleston's Jews founded Kahal Kadosh Beth Elohim, the oldest congregation in the state and the fourth oldest synagogue in North America. In fact, in 1824 this congregation became the first Reform congregation in the U.S.

However, Rabbi Kertzer said, "We have the names of the community's founders, but we failed to find one living descendant of the Jewish faith." Those people had been extremely liberal. They engaged in interdating — because they said that it would never lead to intermarriage. However, they then engaged in intermarriage — saying that their children would definitely be raised Jewish. But now, those descendants can be found on Sundays in Methodist, Episcopalian, Presbyterian, or Baptist churches because they are Christians, or they are not found in any houses of worship because they are now atheists. However, one thing is positive — they are no longer found within the walls of Jewish synagogues. True, it is difficult to pinpoint in what specific direction those descendants of the founders of the first synagogue of Charleston have gone, but one thing, as I said, is positive — they have not gone in the direction of Judaism."

That is why Rabbi Kertzer could not find a single descendant from those who had formed Congregation Beth Elohim (House of God) in Charleston. Each person had said, "What difference does it make if I interdate or if I intermarry? I am only one drop in a gigantic sea."

But how incorrect that argument really is. To Jews, every individual is important. To Judaism, every lost Jew is a major tragedy. He/she represents a lost Jewish family and a geometric progression of Jews through the generations that could have given strength to our religion and vitality to our people.

It is interesting to note that the first American Venus probe was lost because of an inadvertent substitution of a period for a comma in a Fortran Program.

ANASA programmer wrote: "DO 31+1.3;" when he should have entered: "DO 31+1,3."

That seemingly inconsequential period sent the rocket, launched from Cape Canaveral on July 22, 1962, careening towards populated areas, and the rocket had to be destroyed.

Despite NASA's intensive checking procedures, this miniscule mistake, a period instead of a comma, resulted in a major loss. So, too, it is with Judaism. Every Jew is important and vital to Judaism. The chain of Jewish tradition is gravely weakened whenever an intermarriage occurs because experience has taught us that that act precipitates dilution of attachment to our faith, our traditions, our history, and our Jewish way of life — within one generation, or, more likely, two generations, and surely within three generations there will no longer even be an aroma of loyalty or affinity to Judaism from that family.

However, many Jewish college students tell me, "Rabbi, why are you so paranoid about interdating? I promise you it won't lead to an intermarriage. I agree with you that intermarriage is bad for the Jewish religion, Jewish culture, Jewish ethnicity, and Judaism in general. However, if I ever get serious with a non-Jew that I am dating I will stipulate that marriage will take place only if he/she converts to Judaism. Don't worry, Rabbi, I will not abandon my Judaism. On the contrary, I will be helping the Jewish people and the Jewish religion because I will be bringing a non-Jew into the Jewish religion."

I must admit that for many years that attitude tranquilized me to some degree, even though it did not change my negative attitude toward interdating. I have always believed in "Murphy's Law:" "If something can go wrong, it will eventually go wrong." Very often we think a conversion will eventually take place as a culmination of the Jew dating the non-Jew. It will eventually result in a Jew marrying a Jew. However, very often the non-Jewish partner says, "I thought I could convert, but I cannot convert. I do not believe in Judaism;" or "I cannot convert. Why should I? You are not a 'religious Jew' yourself;" or "I cannot convert because this would be a dishonest act on my behalf — even though I love you passionately." And due to the fact that emotions and passions have gone beyond "the point of no return," the Jewish partner rationalizes and intellectualizes and says, "It's really not that bad. We both believe in God, in a Supreme Being. This is 1991, not 1891!" — and the result is an intermarriage.

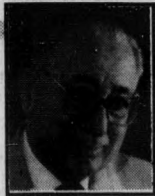
However, a recent article about conversions in *The National Jewish Post & Opinion* (Feb. 7, 1990) caught my attention and I must admit that I cannot erase it from my mind or ignore it. This article has planted a seed of skepticism in my mind even when a conversion due to an ensuing marriage does occur.

The article was in reference to a study that appeared in *Reform Judaism*, a magazine published by the Reform movement. The author of the article, Dr. Continued on page 14

Insult to Soloveichik

By RABBI SAMUEL SILVER

A publication of Agudath Israel has hurled a posthumous insult at the late Rabbi Joseph Soloveichik! That is the charge made by Rabbi Moshe



Tendler of Yeshiva University. In an open letter to the leaders of the Agudah, Rabbi Tendler says that an article about the late halachist in *The Jewish Observer* demeans him. It doesn't use the title, *Ha-Gaon*. It appears in the last part of the May issue but is not listed in the table of contents, although an article by Hillary Clinton is. It casually refers to his attendances at the University of Berlin without mentioning that other great Orthodox rabbis also studied there. It said that Rabbi Soloveichik had a "specific role." But Rabbi Tendler contends that he had a general role since "he stood for all of Torah Moshe." He was, Rabbi Tendler wrote, "unique," and he deprecates the "denigration" of the deceased. (In the *Algemeiner Journal*).

Hillary's friend

Hillary Clinton is often

described as being a friend of Michael Lerner, editor of the magazine *Tikkun*. Some write that she has been influenced by Lerner. If that's the case, writes Zvi Rosenwein in the *Algemeiner Journal*, she's being ill advised. In the writer's opinion, Lerner is a leftist peacenik, and it would be very sad if Hillary's husband also accepts the Lerner outlook.

Dinkins vulnerable

The Jewish angle in the forthcoming municipal election of New York City focuses on Susan Alter of the City Council of New York. She's a Democrat who once supported the current mayor, David Dinkins. But now she has joined Dinkins' Republican adversary, Giuliani, and is a candidate for the presidency of the New York City Council. The Giuliani ticket also includes Herman Badillo. Dinkins got a boost when his Democratic rival, Attorney General Robert Abrams, withdrew from a possible primary race. But commentators, like Dr. Hillel Seidman of the *Algemeiner Journal*, think that the combination of an Italian, a Latin American, and a Jew (Mrs. Alter is the wife of Orthodox Rabbi Gilbert Klapman) bodes well for the effort to dislodge Dinkins.

Rabbi Sam Silver may be reached at Temple Sinai, 2475 W. Atlantic Ave., Delray Beach FL 33445

By RABBI REUVEN BULKA

The Torah introduces the ritual of the red heifer by labelling it a statute, a legislation that is beyond rational understanding (Bemidbar,



19:2). Shlomoh HaMelekh said of the red heifer that he thought that he would acquire wisdom, but this was beyond his grasp (Midrash, Bemidbar Rabbah, 19:3). What specifically, in the red heifer ritual, is beyond rational comprehension? It is the fact that the ashes of the red heifer, when sprinkled on one who is tamay (ritually distant, for having come in contact with a corpse), such an individual is rendered tahir (ritually attached), and able to take part in specific religious functions which demand a state of being tahir.

However, all those who come in contact with the ashes of the red heifer, from the kohen who did the sprinkling, to the one who gathers the ashes, are all in a state of being tamay for a short period of time.

How is it that the ashes which allow the person who is tamay to now become tahir, at the same time cause the one who is tahir to thereby become tamay? This is the paradox of the red heifer legislation that places it beyond comprehension.

There may be a pointed message that is projected in this seemingly incomprehensible regulation. A doctor who treats a patient, and who through thorough examination is able to find out exactly what the nature of the person's malaise may be, will then prescribe the proper medication and send the patient on the way to recovery. However, the doctor, before examining the next patient, will usually be careful to wash the hands in order not to transmit whatever germs the first patient may have onto the next patient. In medicine, one can see quite readily that the process of curing carries with it the necessity of cleansing the

one who renders the cure. This is understandable; one would not dare consider it beyond comprehension. It is taken as a given that the process of curing involves risk taken by the doctor, who, in deference to the other patient, must cleanse the self before approaching the others.

What is true in a medical sense is suggested in the spiritual sense, via the paradoxical legislation of the red heifer. All those involved in the purification, or rendering tahir, of the person who is tamay, are themselves rendered tamay in the process, as previously mentioned. What is hereby suggested is that individuals in the helping fields, who aid others to regain the state of being that they desire, whether it be in a physical sense, a mental sense, or a spiritual sense, have in the process become affected.

There is always a danger that an individual who regu-

larly helps others may begin to feel a degree of exaggerated self-importance. After all, everyone is dependent on him or her, so that individual must be extra special. The very act of helping others can be detrimental to the helper. Through the red heifer legislation a balance is injected. The helper is told that, in the act of helping, one is rendered unfit to be involved in activities for which the state of being tahir is mandatory; one is tamay for a short period of time.

During this period of time, it is hoped that the individual will contemplate why the act of helping has in fact caused personal harm. Hopefully, the message will be driven home, that helping others should not be seen as a mark of superiority which can induce arrogance. Helping should be done with humility, and should not allow for any value distortion.

Gutmann

Continued from page 5
with Jewish laws and customs addressed to them. The material collected in this volume concentrates only on what can be gleaned about synagogue art and architecture, furnishings and ceremonial objects from the Responsa literature dating from the eighth century until today.

Thus we learn about different practices and customs relating to synagogue buildings world Jewry have followed throughout the last thousand years. Many questions deal with whether a synagogue can be sold and whether it must always be oriented eastward. Some questions address whether stained glass windows and paintings in medieval synagogues are permissible. Other inquiries want to know whether the kabbalistic interpretation that every synagogue ought to have twelve windows must be followed. Where is the special entry for a women's synagogue annex to be located? Apparently in the early rabbinic period Torah scrolls were placed lying flat in the Torah ark and in the Middle Ages questions are still posed if this earlier practice should not be followed, especially as the tablets of the law were placed flat in the ark.

In the Sephardi synagogue, the Torah case is called *tik*, whereas in the Ashkenazi synagogue the *me'il* or cloth mantle came into use. The word *me'il*, however, is used for both cover and Torah mantles. Again the Sephardi synagogue called the *bimah tevah*, while the Ashkenazi called it *almemor* (from the Arabic *al-minbar*). The *aron hakodesh* of the Ashkenazi synagogue is called *hekhal* among Sephardim.

The purchase of seats, and the inheritance of seats in the synagogue is a major concern. Can a *parokhet* (Torah curtain) have images, can it be made from the cloak of a woman, can bells be attached to curtains, can Jewish ceremonial objects be sold are some of the concerns. In addition, can a nine-branched Hanukkah lamp resembling the ancient Temple menorah be placed to the right of the Torah ark?

We discover, too, that what we now call *ner tamid* referred to a memorial candle in the Middle Ages and only in the seventeenth century is the eternal light hung in front of the Torah ark. It is hoped that the author will continue her researches into responsa literature to shed light on the origins of Jewish customs and practices.

Korea and Israel exchange needs

TEL AVIV — How peace can be tied to commerce and other factors that have nothing to do with armaments can be seen in the discussions between Israel and Korea with each side having a need that the other can provide.

Israel wants North Korea not to sell nuclear weapons to Iran and Korea has a

need altogether different. Its five gold mines were abandoned a few years ago because of low production and Israeli geologists are hoping to be able to make it possible for them to renew operations. The visit of the geologists was arranged by an unnamed American Jewish businessman who has ties with North Korea.

Falash Mura case before High Court

JERUSALEM — The future of the 4000 Falash Mura, descendants of Ethiopian Jews who converted to Christianity under duress or for other reasons, has led Israel's High Court of Justice ordering the Interior Minister to explain within 45 days why he refuses to allow their immigration under the Law of Return. Many are related to the Ethiopian Jews in Israel. Israel has been operating under the regulation that the Falash Mura may not be allowed to immigrate under the Law of Return except in specific cases of family reunions.

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ISRAEL: AS I SEE IT

The international Book Fair

By SAMSON KRUPNICK

The 16th Jerusalem International Book Fair held recently in the huge expanded Convention Center — the Binyanei Haumah, was the



largest and most impressive Fair since its inauguration 30 years ago. It occupied every nook and corner of the Center with outstanding displays in the many booths, manned by the representatives of more than 44 countries from virtually every sector in the world. More than 100,000 books were exhibited, as were many thousands of videos, reading aids, and novel computer dictionaries storing more than 300,000 words of various language combinations. New exhibitors included countries from the former Soviet Union, China, India, Japan and Thailand.

This Fair was unique. Although it already has ranked among the most prestigious Book Fairs in the world, its emphasis was less upon the commercial and economic aspect of the Fair — the marketing and the distribution of publications, and more upon the overall cultural influence of such an occasion.

Accordingly there were scheduled several forums and special programs for the express purpose of encouraging reading and other cultural pursuits. In addition, there was awarded the traditional internationally-recognized Jerusalem Prize to the author whose writings best express the concept of "The Freedom of the Individual in Society." It went this year to the German author Stefan Heim. His numerous books emphasizing individual freedoms, particularly in opposition to fascist regimes, were displayed in various translations at the entrance to the Fair.

One of the most significant events was the Sixth Joint Aspen Forum dealing with a provocative subject: "The Writer as Conscience: Current Issues." Participating were

several outstanding personalities from the United States, Europe and Israel. A number of sessions were held in symposia on various phases of "encouraging reading." The subjects covered included: "Didactic Approaches to Reading Encouragement," "Reading at a Young Age," "Expanding Reading Encouragement," and "Encouraging Reading Through Television and Storytelling."

Twenty-six editors from the United States, England and Europe were chosen to participate in the Editorial Fellows program designed to encourage young book editors to join in the activities of The Jerusalem Book Fair. A most popular section was the

Britain. Israel's many exhibits were led by the huge Steimatzky displays. All the major and many small publishers were present.

A particularly attractive exhibit was that of the Open University with 20,000 students, 300 courses and 350,000 volumes published annually. "The country is our campus, and every home a classroom," was its catchy slogan. The 86 members of the Book Publishers Association of Israel all exhibited. We were happy to note exhibits by Egypt, by the Slavic countries and by publishers from far away places with strange sounding names. We noted with due admiration the artistic masterful work of our old friend from

This Fair was unique. Although it already has ranked among the most prestigious Book Fairs in the world, its emphasis was less upon the commercial and economic aspect of the Fair — the marketing and the distribution of publications, and more upon the overall cultural influence of such an occasion.

Olam Hayeled (The Child's World) sponsored by the Keter Publishing Company.

Many programs of activities, handworks, story-telling and readings thrilled thousands of youngsters and their parents. During the five day Book Fair, over 100,000 attended and enjoyed the many exhibits and special programs. An added benefit was available free to all ticket purchasers of a tour, of the new Supreme Court Building plus reduced entrance fares, to the Israel Museum.

We have attended many of the Jerusalem Book Fairs in the past and found this current Book Fair most outstanding. As we moved from floor to floor we marveled at the wide variety of displays of books, publications and services. The largest exhibits were from Germany, France and

Unemployment drops steadily

TEL AVIV — A drop of 12,000 in the total of Israel's unemployed was reported, lessening the unemployment rate to nine percent. This was the fourth straight

Ginot Shomron, C. Bernard Spring, in expert bookbinding.

At the Feldheim Publishers booth we had the pleasure of autographing to purchasers, our book, *Torah Dynamics* (with co-author Dr. Morris Mandel) *Pirkei Avot Looks at Life*.

We were intrigued by the Breslov Research Institute Publications of a Chassidic sect still vibrant, 193 years after the demise of the saintly Rabbi Nachman. Mayor Kollek at the closing ceremony credited Fair Chairman Zev Birger as "the real life force behind the Book Fair." The Mayor pledged "... to continue building a city worthy of the People of the Book."

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228 Israel.

month in which the number of unemployed have dropped. At the end of 1952 the number of unemployed was at a record 153,000.

POSTMARK ISRAEL

Shulamit Aloni's target

The roots of the political crisis in Israel go much deeper than the usual aggressive antagonism between political parties. They go down to rock bottom fundamentals of Judaism and the identity of the Jewish people. And Shulamit Aloni serves as spokesperson for a certain small stratum of Israel society that is belligerently anti-religious.

Aloni was not the only one who found offense in the fact that at the memorial services held in Poland, Prime Minister Rabin donned a yarmulke and uttered the Shema Yisrael. Newspaper columnist Yoel Marcus, in Haaretz, wrote that the gesture sent a shudder through him, not of emotion, but of revulsion at the shmalz and the kitsch of the gesture. It was not authentic Rabin, he wrote, blaming the latter's speech writers.

Shulamit Aloni has lost no opportunity to denigrate values which are held sacred by large numbers of Jews, not all of them necessarily Orthodox. It will be recalled that in one of her many utterances in recent months she called for elimination of the name of God from the Yizkor prayer spoken at memorial services for Israel's fallen soldiers. She made offensive reference to Israel's two chief rabbis, referring to them as Israel's two Popes, in a derogatory sense.

Her rebuke to an Israeli girl who had expressed pride at seeing the Israel flag borne by young Israelis at Auschwitz, and her criticism of Israeli youth visits to the Polish death camps because they generated a feeling of Jewish nationalism (Zionism), were of the same character, striking at fundamentals of Jewish peoplehood.

Leaders of the Reform movement have in the past been among her strongest supporters, presumably because of her attacks on Orthodox hegemony in the country. Now that it becomes clear that her opposition is not merely to Orthodoxy, but to religion and religious manifestations in general, it would be interesting to learn what the Reform movement in Israel thinks of her.—C.A.

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POST & OPINION

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SOCIAL CALENDAR

By Jean Herschaft

Rabbi Arthur Schneier, spiritual leader of Park East Synagogue and Rabbi Arthur Schneier, chairman of the Appeal of Conscience Foundation, two roles of a committed figure of Jewry and world concerns came into focus within days of each other as we were privileged to be witness to both.

On June 6 the Park East Synagogue on the upper East Side of New York City celebrated its 103rd anniversary. At the Pierre Hotel its clergyman, Rabbi Arthur Schneier and his Swiss-born wife, Elizabeth, greeted the 400 guests.

Close by was Petach Tikva-born Sara Platovsky, the first and third grade Hebrew language instructor at the Day School named after its synagogue rabbi, Arthur Schneier. It was at his request that the first Outstanding Educator Award be featured at the popular annual dinner-dance that raises funds for the Day School. Mrs. Platovsky, mother of three and grandmother of five, was the unanimous choice for the first award.

"There is no greater joy for me," said the very attractive Ms. Platovsky, "than to watch my students grow and prosper in their new language. Seeing a first grader walk into my class with little or no knowledge of Hebrew and six weeks later read in our historic tongue gives me unexplainable joy." She's been here for 10 years and prior to Park East taught for 13 years at Congregation Jeshurun.

Jerry and Ruth Forst, the guests of honor at the gala event, established the Forst Scholarship at the Day School. Jerry and his family had escaped from Nazi Germany in '38. His dad became leader of the Washington Heights Synagogue and started an infant toy business that grew to national success. The Forsts family has been consistent leaders in Orthodox synagogue life and is close with Park East's rabbi who has been their mentor. "The Day School," he said, "is the answer to negate intermarriage."

Later, all danced Horas while Jerry and Ruth were placed atop chairs and waltzed around the room in traditional Orthodox style. Guest speaker was newly elected Congresswoman Carolyn Maloney. She promised that Israel would not be shortchanged in Congress. Maloney means what she says. The lady was the only Democrat on Capitol Hill who voted "no" to the President's budget scowls, gaining much praise from independent sources, Rabbi Schneier was happy to disclose to the guests.

A little more than a week before, it was Rabbi Schneier, the Appeal of Conscience chairman, who introduced Mrs. Dunja Sprajc at a press briefing on the Jewish community of what was once Yugoslavia, and its positive role. The fewer than 5,000 Jews organized humanitarian aid to victims of the fighting on all sides.

The fortyish Mrs. Sprajc, who works with Bosnian refugees under the auspices of the Jewish community of Zagreb, said that while Jews have suffered along with the rest of the population because of the civil war, "we have been able to establish relationships with all sides in organizing relief and emergency aid."

She said that what was happening "is not a war against the Jews." She emphasized that "our intervention in arranging humanitarian assistance to relieve suffering in Sarajevo, in different parts of Bosnia and other areas has led people in need, whatever their religion or national origins, to place their trust in the Jewish community as a neutral source of help."

Of the estimated 6,500 Jews in the country before the outbreak of fighting a year ago some 1,500 have departed for Israel, Canada and other countries. Many young people who left to spend a year in Israel last year are likely to remain there, she said. Today, there are about 2,000 Jews each in Croatia and Serbia and well under 1,000 in Bosnia, including fewer than 500 in Sarajevo.

On the brutal rapes that have been reported, she replied in response to my query: "No. No Jews have been involved."

She is married to a non-Jew, a Croat, but is a practicing Jew, she said. One of her daughters has made aliyah. Born

Continued on page 14

JEW BY CHOICE

Why did I become Jewish?

By MARY HOFMANN

Here is yet another in my long list of answers in response to the oft-asked question, "So why did you become Jewish?"



One of the primary reasons among many, many other reasons is that there are so many, many things to learn in Judaism.

I was thinking about this the other day when another catalog from the Jewish Book Club arrived, which they seem to do every couple of weeks. I ordered something, which I usually seem to do, and realized that now — summer — is one of the best times for Jewish learning. In Merced, at least, there isn't a lot going on Jewishly, and in some ways that's delightful. The demands are off, so I can just sit back and learn.

And there is such an endless supply of learning available!

I can learn about Torah, about Hebrew (or Yiddish or Aramaic), and history.

I can look into Mishnah, read Talmud, or consider Kabbalah.

I can study prayer — or just pray.

I can read philosophers and contemplate contemporary arguments — or ancient ones.

I can study history — and there is so much history to study!

I can look at Jewish lives and how they were lived.

I can look at the different Jewish movements — ever evolving and changing — and wonder at the ramifications.

I can read about the life cycles and how they are celebrated, and holidays and how they evolved.

I can study feasting and fasting and ways of approaching each.

I can read Jewish fiction forever and hardly scratch the surface.

In fact, in all these things, I've only scratched the surface of what I can still learn about.

Having always been a compulsive reader, I also read massively about Christianity when I was a child and teenager. Most of the reading, though, seemed circular. It was all reinforcement, continuous exercises in reverence geared to persuade me that the Christian doctrine was truth.

But I'm not looking for a

fabric of enlightenment rather than any simplistic Light.

And so my answer to the oft-asked question? Judaism is a rich, evolving, constantly illuminating source of knowledge, and I want to continue to delve — not in search of THE answer, but in delight at the continual variations of possibilities I continue to discover.

I'm not looking for a packaged Answer tied up neatly and tightly. If there are answers, I believe they're interwoven into the complex fabric of enlightenment rather than any simplistic Light. And so my answer to the oft-asked question? Judaism is a rich, evolving, constantly illuminating source of knowledge, and I want to continue to delve — not in search of THE answer, but in delight at the continual variations of possibilities I continue to discover.

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Mary Hofmann may be reached at P.O. Box 723, Merced, CA 95341

Fischel

Continued from page 7
on the author's Jewishness (June, \$8). Jews and multiculturalism are included in *A Different Mirror: A History of Multicultural America* by Ronald Takaki. (Little Brown, June, \$27.95). New material on Joachim von Ribbentrop's participation in anti-Jewish policies as foreign minister are included in *Ribbentrop* by Michael Bloch. (Crown, \$25, June).

An analysis of tensions between blacks and Jews is addressed in *Paul Robeson, Jr. Speaks to America* by Paul Robeson Jr. (Rutgers, \$17.95, June). The diverse writings of a long-neglected Jewish-Italian writer is compiled in *Stories and Recollections of Umberto Saba* by Umberto Saba, translated by Estelle Gilson. The collection won the Italo Calv-

ino and Pen Renato Poggioli translation awards. (June, \$22.50, Sheep Meadow).

It didn't take long, but Philip Roth's provocative new book, *Operation Shylock: A Confession* is now available on audio. The narration is performed by Fritz Weaver and is made available by Dove Audio (15 hrs., \$49.95). Coming this month is *Peace Process: American Diplomacy and the Arab-Israeli Conflict Since 1967* by William Quandt. This important study looks at 25-plus years of negotiations. (Brookings Institution, \$38.95, H.B., \$15.95, paper). Collected original documents detailing government policies and covert actions are contained in *The Iran-Contra Scandals: The Declassified History*, edited by Peter Kornbluth and Malcolm Byrne. (New Press, June, \$40).

Arlene goes strongly for Likud

By ARLENE G. PECK

Everybody should make at least one trip to the Golan Heights to get a good perspective of the giveaway program that Israel is now facing. Re-



cently, I was given two. Once, I traveled with Michael Landsberg, who is the spokesman of the settlements and the overseas shlichim head of the United Kibbutz Movement. The second was on the press bus along with the officials of the Likud Movement to the opening conference of the Likud. It was held outside in Katzrim, a lovely city in the Golan and in the center of its settlements.

Contrary to what most people believe, these 32 settlements are not mobile sticks in the ground but lovely fruit, flower and industry kibbutzim. About 20,000 Israelis have been living in them for the past 26 years. It is not our style to live barbarously. Those settlements are filled with shopping malls. Jewish people bring with them air conditioning and carpeting.

What happened at Yamit in the Sinai Peninsula, should never happen again. I was in El Arish the day of the Camp David signing and I remember the sadness of the city that had to be torn down. These people had taken barren land and built it into something flourishing and beautiful. Thousands and thousands of Israelis had come to the opening to hear Ezer Weizman speak his first time as Israel's new president. The crowd was festive and the applause loud when Yitzhak Shamir, Bebe Netanyahu and Ariel Sharon took their places. Mixed in among the members of the Central Committee were Druze leaders wearing their gowns. I could tell them apart easily because they were dressed so well and could have won the best Easter bonnet contest.

Another interesting looking man who was one of the first to speak after Weizman was Rabbi Low who is the

head rabbi and, from what I was told by my interpreter, is currently involved in a sex scandal. Anyhow, as I said, it was an interesting group. His talk was equally so. He spoke as a rabbi and told us the word Likud means to bring together. "Don't give someone an ax to cut down our trees. We must have peace within. Peace in our own house. We have only one small Jewish country. America never pressured Israel about Jerusalem because they thought that we were united."

Eventually, Weizman entered to music that sounded very much like the English rendition of God Save the King and received loud applause when he said that he had a few regrets with conflicts that separated him and the Likud. It became louder when he said, "I hear the cry of the Golan people." After telling a heckler to "put an ice cube in your mouth," he gave a blessing to Shamir to be healthy, which seems to be working. The man looks better than I've ever seen him. Since he's not in office, he's lost that weary weight-of-the-world demeanor that he so often carried. I even had the chance to tell him so the following day at the continuing of the convention at Tel Aviv's Yad Elyahu sports arena and we had a chance to speak for a few minutes. I also told him that not only was I a supporter of his leadership but I thought him to be a precious person.

I also had a few minutes time to speak to Ariel Sharon, who pleased the crowd when he declared that "Israel would not cede a centimeter, or even a millimeter of the Golan" and warned that a hasty withdrawal from Gaza would result in Katyusha rockets falling in Ashkelon.

It was quite a contrast to be sitting in the press box so close to the table and watching the new leadership being handed the mantle by the old. Shamir was strong as always and spoke about how he didn't believe that the Likud could bounce back so fast within a year of the election. He then said, "There are those who are going to try and take our country away as soon as possible. And, one day we'll awake and find ourselves under the Auschwitz borders of 1967.



Arlene and Shimon Peres

The Labor foreign minister says that we have to get into a peace agreement as soon as possible. The Labor government doesn't have a mandate from the people. They're not building; they're not settling. We have to stop the daily brainwash for giving away of the territories and the Golan."

Anyway, the crux of Bebe Netanyahu's talk was that those in the Likud should channel their fight into the Knesset and not into the streets. You should keep on building parks and houses and keep on believing.

The mayor of Katzrin elaborated with how leaving the Golan places Israel in danger of Syrian aggression. He said, "The Likud has to lead the fight against leaving the Golan."

I agree. However, what I find fascinating is how it was the people in the settlements who put the Labor party in power and now are the very ones calling on the Likud party to come in and save the day for them. When I reminded a few of them about this I was told, "Yes, but Rabin came in with the platform that he would never give up the Golan. Sort of like that comment made by Bush of 'no more taxes.' Except, in this case there is a lot more at stake.

Something hundreds of Israel died to get is about to be signed away in the stroke of a pen by one man without a mandate from the people. So, quite naturally, I agree that to leave the Golan will place Israel in danger of Syrian aggression. Not only that but the next step would be to lose Judea and Samaria and also lose the security in the north.

Neyantau also reminded

his audience that the original settlements in the Golan were not Arab but Jewish. What held the Jews together for hundreds of generations was the hope of coming back to Israel.

"The first mission of the Jewish people is to bring back what we lost and the second mission is to preserve what we have. It is not a fight of armies but an idealistic one. The basic power is the power in believing in our right to be here." He also reminded us that although there is a new order in the world and the gates are currently open, they could slam shut at any minute. Under the Likud the immigration was at its greatest since 1948. Why are they not coming to Israel now? Because there is no work for them. The system in Israel should be changed and Bebe has made strong strides recently to change that system from the favored political pay-offs to hiring professionals.

Netanyahu also told his packed audience that he wants Israel to be free financially so that within the next ten years she won't need any financial help from America. He foresees political, economical and social changes. Then with that intense look that he manages so well, I swear he looked at your star reporter and said, "The basic question is Israel's security. You never can have peace without security. What kind of peace can you have in the Middle East? When you are fighting for democracy and against dictatorship. Our problem is not how to make peace work with dictatorship. The answer is peace with power. The only security in the Middle East is strength. Have you ever heard anywhere in the world where a minority takes over a country? Then you'll have to break up nations to form 140 mini-nations around the world. The Basques in Spain don't have a country, but they have autonomy."

I suppose that it was summed up best by Yitzhak Shamir when speaking about the Arabs. "Every gesture and concession encourages them to demand more, while the terrorists become ever more aggressive and dangerous."

I would have liked to stay

the rest of the day and have covered the entire conference, but I had received a call from the office of Uri Dromi, who is the head of the government press, to go into Jerusalem and write about the Labor Party's Prime Minister Conference. It was being held at the Jerusalem Hilton and delegates had flown in from all over the world. However, it seemed to be mostly American Jews in attendance.

Boy what a difference in the two conferences. I arrived just in time to hear Yitzhak Rabin speak to a packed audience. Mostly it consisted of telling them what a wonderful thing it was that Jerusalem is ours and we no longer have to say, "next year in Jerusalem."

The following day was no better when Teddy Kollek spoke of Jerusalem to the thousands of Diaspora Jews who had come to see what the situation was in Israel. They didn't find it. Because the issues of the territories and the Golan Heights weren't even touched upon.

Maybe the most telling difference was that at the Likud meetings, I had to have an interpreter as nobody was speaking English. Even the programs had all been printed in Hebrew. For the Hilton crowd? Ah, that was a different story. Between the sound and light shows everyone spoke perfect English.

I had planned on staying another day. However, I could just see more of the same. So when that darling Rabbi, Abraham Cooper, who is the associate dean of the Simon Wiesenthal Center in Los Angeles, offered me a ride into Tel Aviv, I left. I always enjoy seeing him and it was interesting hearing his views during the short ride. Cooper told me that "Everybody is hoping that Rabin is going in the right direction. That being to avoid the salami approach of taking a little here and a little more there. That being to give Israel definable borders. Better to come up with a comprehensive treaty with its immediate neighbors without giving up so much that Israel's security is in danger."

Amen. It's a shame to say that the only thing that I approve of in the Labor government is their choice of Uri

Continued on next page

Intermarriage

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Jonathan D. Sarna, stated that he was deeply concerned with the results of the study that indicated that "about 80 percent of converts or those married to converts scored high on the intermarriage acceptability index: they would not, by their own admission, feel too badly if their children married non-Jews." Dr. Sarna called this statistic "frightening."

Dr. Sarna also referred to Dr. Egon Mayer's study that indicated "that many converts would not even discourage their children from marrying someone who is not Jewish." He also added, "In the Reform leadership study, more than 50 percent of the converts responding — leaders, I remind you — would not even be bothered a great deal if their children converted to Christianity!"

Dr. Sarna stated that many converts look upon conversion as an "ephemeral decision in no way binding on one's offspring." This, he said, is not good for Judaism. This attitude would eventually lead to "one generation Jews, Jews with non-Jewish parents and non-Jewish children." Dr. Sarna stated that these statistics seriously troubled him since "some of the finest, most courageous and most dedicated Jews (that he knew were) 'Jews By Choice.'"

In order to prevent "one generation Jews," Dr. Sarna suggested that we must emphasize and stress and articulate and make clear to those contemplating conversion that conversion is not merely "a choice but (rather) a permanent transformation — a change in identity — even a change of name."

Today, there seems to be two

different ulterior motives for people converting to Judaism:

1. A deep religious conviction to become Jewish and to share in the destiny of the Jewish people; a feeling of internal spiritual satisfaction from accepting the principles preached by Judaism; or

2. A desire to enter a marriage with a Jewish partner.

The above stated statistics (80 percent would not feel too badly if their children married non-Jews; 50 percent would not even be bothered a great deal if their children converted to Christianity) would seem to apply much more to the latter (#2) than to the former (#1).

True, our Midrashic literature states (Tanh. B., *Lech lecha*, #6, f.32a), "Dearest to God is the proselyte who has come of his/her own accord than all the crowds of Israelites who stood before Mt. Sinai. For had the Israelites not witnessed the thunders, lightnings, quaking mountain and sounding trumpets, they would not have accepted the Torah. But the proselyte, who saw not one of these things, came and surrendered himself/herself to the Holy One, Blessed be He, and took the oath of heaven upon himself/herself. Can anyone be dearer to God than this man/woman?" However, it should be obvious that the Midrash was referring to those who wanted to accept Judaism with their hearts, souls, and minds. Yes, it is hoped that that would also be true for those entering Judaism because of "matrimonial motives;" however, the statistics quoted by Drs. Sarna and Mayer seem to throw a damper on those expectations.

The comments made by Dr. Sarna raised many questions as to the procedures of conversion

presently being employed by many rabbis and organizations. Maybe there should be a minimum time of study of one year for all prospective converts. Maybe every convert should be assigned to a personal "family guide" during the year with whom he/she could spend a number of Shabbatot, holidays, and life cycle events so that Judaism could truly be experienced rather than read about.

However, it should be obvious that "a one generation Judaism" in which a person chooses only for one's self but not for future generations does not augur well for the future of Judaism, especially now that more than half the marriages involving Jews are intermarriages. Forty years ago, when we had a 5 percent intermarriage rate, we thought that was catastrophic. Today, when the intermarriage rate is more than 50 percent, many Jews are merely saying, "Don't worry." Unfortunately, that comment will only assure Judaism of a "past" but not of a "wholesome and vigorous future."

Yes, I know many of you will now say, "I knew all the time that Rabbi Segal was an 'old fuddy-duddy,' sticking his nose into places where it shouldn't be. This letter merely proves it." However, I am interested in seeing a future for Judaism more than merely teaching about "our glorious past," and I know that the vast, vast majority of college students receiving my letters are equally interested in the future of Judaism. Unfortunately, love and romance and Cupid and passion very often cause "religious myopia" and "religious astigmatism." That is why I have written this letter. I believe in the ancient proverb: "A stitch in

time saves nine."

I truly hope that you will give profound and deep thought to my comments.

Fleishman

Continued from page 5
ment on that score. Mr. Kaus was one of the original supporters of Governor Clinton. He says he expected the press to swoon over President Clinton. Now he writes, "Boy, was I wrong!"

He says the reporters who covered the Clinton campaign, who expressed their liking for him, are now "distressed because they have lost access to the president."

For those who had covered the White House under Bush, "It became harder for them to earn a living from the way Clinton or his staff handled them. Communications Director George Stephanopoulos' briefings were unhelpful and he had blocked off their access to his (Clinton's) office."

With reference to the national TV networks: "The Clintonians haven't been so stupid as to ignore them. But their cameramen have complained of being pushed, shoved, and generally bossed around by Clinton punks. Particularly demeaning was the system devised to keep the cameramen under control when they are following Clinton's movements."

"Embattled Clinton officials will readily note their slighting of the journalistic tribes. That's why the president gets such bad press. They imply it's all these selfish, arcane institutional grievances. Even so, it was pretty dumb for the Clintonians to inflame their grievances."

Some of their grievances: "First, Clinton is inconsiderate. Explaining his famous Air

Editor's note: This letter Rabbi Segal wrote to the college students of his congregation is two years old, but still most timely.

Force One haircut, Clinton said he didn't know his plane was holding up other travelers at L.A."

While Clinton said he would never do that, "reporters know he does it all the time. His campaign is habitually late, often requiring audiences to wait for hours. Even as president, he kept kids shivering in the White House Garden."

"He made his traveling party wait after Air Force One arrived home until he had finished dinner on the plane. Reporters have seen the inconvenience of all of this. That's why (one reason anyway) the haircut story got played up."

"Clinton's aides appear to have been spinning since they learned to talk."

"All political staffs complain about stories. But Clinton's staff appears to have an exceptionally low threshold of tolerance."

"Clintonians feel their acts and statements should go unquestioned because their motives are noble. There are few surer ways to get a bad press."

"The most damning thing about these attempts at bullying is that they are naive."

Certainly his recent acquisition of Gergen would indicate that the president wants to pick up the pieces and sort of start over again. It will be very interesting to watch!

The big thing is that all of this proves that little things make a big difference!

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63411.

Peck

Continued from prev. page
Dromi as the Government Press head. So, it shows that they are capable of making

rational decisions.

Arlene Peck may be reached at Tamit Towers, 79 Hayarkon St., Tel Aviv, Israel, 63903.

Social calendar

Continued from page 12
near Hungary, as a child, she lived in Israel with her parents for many years.

Mrs. Sprajc is visiting the U.S. as a member of a delegation of religious representatives from the former Yugoslavia — Catholic, Jewish, Muslim and Serbian Orthodox — at the invitation of the Appeal of Conscience Foundation. It's an organization dedicated to promoting human rights and religious freedoms.

Rabbi Schneider wears his two hats with equal zeal, we discovered covering both his recent events.

MYSTERY PERSON

Do you know who's who?

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LETTERS

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Empty promises are big risks

Dear editor,

Bosnia is the latest example of the folly of a people expecting protection from the United Nations (unless Saudi Arabia's oil fields happen to be threatened as well). Bosnia's experience during the past 18 months draws the lesson that Israel, even as it seeks to negotiate a just peace with its neighbors and with the Palestinian Arabs, must depend on its own armed forces for its survival and not on any international "guarantees."

How can any of us forget the spring of 1967? Egypt's Nasser demanded, and got, the withdrawal of all UN forces from the Sinai peninsula, in spite of guarantees that U.S. President Dwight D. Eisenhower had given to David Ben Gurion to persuade Israel to withdraw from the Sinai in 1956. Nasser then proceeded to blockade the Gulf of Aqaba, massed 50,000 Egyptian troops along Israel's southern border (with another 200,000 troops in reserve), and announced publicly to cheering crowds his intention to attack and destroy Israel.

On May 19, 1967, Cairo radio broadcast this message: "This is our chance, Arabs, to deal Israel a mortal blow of annihilation, to blot out its entire presence in our holy land." Three days later, it declared: "The Arab people is firmly resolved to wipe Israel off the map."

On May 25, the governments of Syria, Iraq, Jordan and Saudi Arabia moved their troops to Israel's borders. This troop movement was accompanied by bellicose, anti-Israel statements on the Arab nations' government-controlled radio stations.

For weeks, Israel's Prime Minister, Levi Eshkol, begged the United Nations to intervene. Israel was, after all, a sovereign nation and a member of the UN. Instead, the UN leadership counseled "restraint." Israel turned finally to its friend, the United States. President Lyndon B. Johnson expressed sympathy but, like the European politicians, the

most he would do was to urge restraint.

Confronting a grim reality on the morning it was to be attacked, Israel decided it could wait for help no longer. It launched on June 5, 1967, a pre-emptive air strike that knocked out Egypt's air bases, and, in what came to be known as the "Six Day War," fended off not only Egypt but also Syria, Jordan, Iraq, Lebanon and Saudi Arabia.

Israel is told now, in 1993, that it should return to its 1948-67 borders in exchange for "appropriate international guarantees" of protection. Remembering its 1967 experience, and watching the western Europeans debate and dither over Bosnia, is it any wonder that for Israel the Western nations' promise of "international guarantees" is a bitter joke?

In its arms embargo on all of Yugoslavia, the UN's response to the rape and murder of the Bosnian Muslims is even more illogical than mere neutrality. Now, as in 1948, the UN is aiding the aggressor by penalizing the victim. Forty-five years ago, Britain ended its League of Nations mandate and withdrew its troops from Palestine. Israel declared its independence and was immediately attacked by the neighboring Arab states. The super-diplomats of the UN, led by the western Europeans but with the United States acquiescing, promptly clapped an arms embargo on the Middle East. That was great for the aggressor Arab states, already heavily armed by the British. Israel was forced to defend itself with (1) a handful of patched up airplanes bought from second-hand dealers in surplus war materials in the United States and flown secretly to Israel by a small group of courageous World War II veterans, and (2) small arms purchased from Czechoslovakia in defiance of the embargo.

Today, the arms embargo placed on Yugoslavia again helps the aggressor. The Serbs have the bulk of the weaponry which once was the Yugoslav armed forces, and the Bosnian defenders cannot be armed unless and until the current UN arms embargo is lifted.

Unless the UN and the US use force to impose the

Vance-Owen peace plan, the only peace for Bosnia will be the peace of the graveyard.

None of the above presumes to tell the government of Israel that it should relinquish or retain land occupied during the Six-Day War. It does not need advice from those of us who live in safety in the Diaspora. We merely suggest the likelihood that the failure of the international community to stop the slaughter in Bosnia doesn't go unrecognized in Israel. Neither should it be ignored by those in the United States who profess to know what's best for Israel.

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Massada, Waco not parallels

Dear editor,

In a recent article appearing in *The Post and Opinion* Reform Rabbi Judea Miller demonstrates a sad inability to comprehend the meaning of Jewish martyrdom. The analogy he drew between the tragedy that took place recently in Waco, Texas and the heroic stand at Massada 1,900 years ago boggles the mind. His general deprecation of those Jews who made the ultimate sacrifice cannot go unanswered. In a similar article he wrote following the Jonestown "Kool-Aid" suicides, Rabbi Miller voiced disapproval of the faithfulness demonstrated by our father Abraham, the bravery of the martyrs at York, England and found examples of Jewish martyrdom, in general, offensive. And now he again writes: "After mass suicides at Jonestown and now at the Branch Davidian compound... I believe it would be irresponsible to commemorate the Martyrdom at Massada."

Is it really necessary to point out to a leader of Jews the difference between the bewildered, misguided followers of the delusional, semi-literate David Koresh and the brave defenders of Massada? Was there no difference between the threat facing the followers of David Koresh by the FBI and the threat that the powerful Roman legions presented Elazar ben Yair and the last defenders of Jewish inde-

pendence? Can Miller see no difference between what would have been the fate of Koresh and his group had they surrendered to the FBI and the fate that awaited the Jews at the hands of their implacable enemies, the Romans?

This disparagement of *K'doshim*, Jewish martyrs, is especially shocking, coming as it does on the heels of the observance of Yom Hasho'ah and the 50th anniversary of the Warsaw Ghetto uprising. How would Rabbi Miller, for example, treat the memory of the more than 90 girls, students at the Beth Jacob School in Poland, who took poison before they could be taken to Nazi brothels?

Surely, if there is an analogy to be drawn it is between the defenders of the Warsaw Ghetto and the defenders of Massada. To cast aspersions on one is to besmirch the other.

But, perhaps, the most egregious error in Rabbi Miller's article is misquoting the Talmud. The passage to which he refers does not deal, as he claims, with "such mass suicides at Massada and elsewhere." The passage is but a simple halachic discussion of the rites accorded one who committed suicide. Rabbi Akiva's opinion is: *Hanach lo*. Let him be. Neither grant him any honor, nor curse him. "What this could possibly have to do with *K'doshim*, Jewish martyrs, is beyond me.

The sad and ugly events that took place at Waco, Texas are to be mourned by all right-thinking people. Of course, those events do not reflect Jewish values, ancient or otherwise. To equate them in any manner with the events at Massada or any place sanctified with the blood of Jews who died *Al Kiddush Hashem* is to besmirch the memory of those martyrs and to befoul the place made holy by their blood.

J. Bernard Merzel
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P-O panned by writer

Dear Editor,

I was absolutely appalled by the lead story in

your June 9, 1993, edition, "One Million U.S. Jews by 2050 worse outcome." In it you almost totally misrepresented an article I wrote, "2050," which was originally prepared for a talk at Temple Oheb Shalom in Baltimore and subsequently summarized as my column in my synagogue bulletin, "Shelanu." The editor of our local Federation paper asked to run "2050" in his publication, "The Reporter," where you found it, misread it, sensationalized it and printed your version of it without ever contacting me. A simple phone call could have saved all of us a great deal of grief.

For the record, what I wrote in "2050" was not that I believe that the American Jewish community is at the edge of extinction. Rather, in speculating about the Jewish future in the United States, I suggested five (not three, as you reported) different scenarios for the year 2050. I then tried to envision what a million Jews might look like. I also suggested that given current demographic trends, it was unlikely that there will be either a community of five million or one million, i.e., the disaster scenario you claimed I predicted, by the middle of the next century. Rather, I concentrated my efforts on three possible scenarios ranging downward from four to two million.

The main point of my talk and my article on "2050" was to stimulate discussion about the possible institutional consequences of likely demographic change in the American Jewish century during the first half of the 21st century. While it is important to talk about continuity and other Jewish "life saving" strategies, it also is important to consider where we might be as local and national communities by the year 2050 if current trends in mixed marriage and institutional affiliation persist. One thing is for sure, the American Jewish community of 2050 is going to be at least as different from the Jewish community of 2000 as the community of the year 2000 will be from the world of 1950. In the last analysis, we need to do some hard thinking and serious planning to keep the American Jewish community alive. Sensationalism, in my opinion, won't help the cause.

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